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THE Christian Directed IN HIS RACE to HEAVEN:

OR,

A Short ACCOUNT of that *Knowledge* and *Practice* that leads thither.

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THE CHRISTIAN Directed IN HIS *Race to HEAVEN.*

FIRST, Conſider often the *Great End* of your *Creation*, and *Redemption* by Chriſt: The great *Jehovah* was no more a Debtor to you, than to the moſt worthleſs Worm that creeps upon the Earth; the Diſtinguiſhing you from Brutes, Senſitive, and Inanimate Creatures, is a meer Act of Favour, in Furniſhing you with ſuch an Excellent Immaterial, Immortal, Spiritual and Divine Subſtance, the *Soul*, conſiſting of Underſtanding, Will, Conſcience, Memory and Affections, whereby you are capable of the *Knowledge* of, and *Communion* with the High and Lofty One that Inhabits Eternity: Your *Body* is alſo wonderfully framed, *Pſ.* 139. 14. and fitted by the hand of an infinite Skilful Artificer, both for *Services* and *Sufferings*: I beſeech you therefore by the Mercies of God, that you *Conſecrate* your ſelves, *Souls* and *Bodies*, a Living, Holy, and acceptable Sacrifice to the Author of your Being, which is your *Reaſonable* Service, *Rom.* 12. 1. And *Glorify* him with both, as knowing you are not your own, you are *Bought* with a *Price*, 1. *Cor.* 6. 20. O remember you were ſent into the World for *Higher Ends* than meerly to Eat, Drink, Sleep, and ſatisfy

the Luſts of the Fleſh, Study to Anſwer the Ends of your *Creation* and *Redemption.*

The Second Thing I commend to you is in the Words of the Wiſe Man, *Prov.* 2. 3, 4, 5, 6, If thou *Cryeſt* after *Knowledge*, and lifteſt up thy Voice for Underſtanding, if thou ſeekeſt her as Silver, and ſearcheſt for her as for hid Treaſures, then ſhalt thou *underſtand* the *fear of the Lord*, and find the Knowledge of God: For the Lord giveth Wiſdom, out of his Mouth cometh Knowledge and Underſtanding. Be well *Grounded* in the *Infallible Aſſurance* of a Deity, as being the firſt Letter in the Alphabet of Chriſtianity. Believe that there is a God, *Heb.* 11. 6. Give Credit to *Scripture-revelations* concerning him, that he is ſuch a one as is there Deſcribed; and let the *Knowledge* of his *Incomprehenſible Perfections* leave ſome ſuitable *Impreſſes* upon your Spirits: Contemplate often the Infathomable depth of the Divine Glory of his Attributes, and you will find it to be an Exerciſe both Pleaſing and Profitable, *John* 17. 3. *This is Life Eternal to know God*

1. Look upon him as an Eternal Being, which knew no beginning, and ſhall have no end, the *Alpha* and *Omega*, the Firſt and the Laſt, *Gen.* 21. 33. *Iſa.* 44. 6. and 57. 15. *Rom.* 1. 20. *Revel.* 1. 8. Such an Antiquity as is Eternity is truly Honourable: This will make you have an *undervaluing Eſteem* of the *Choiceſt Creatures* which are of Yeſterday, and at beſt but *Breathing nothings*, in Compariſon of him, *Pſ.* 103. 15, 16. As for Man, his Days are as Graſs; as a Flower of the Field ſo he flouriſheth; for the Wind paſſeth over it, and it is gone, and the place thereof ſhall know it no more; but the Mercy of the Lord is from Everlaſting to Everlaſting to them that fear him, and

his Righteouſneſs to Childrens Children. And 102. 25, 26, 27. Of old haſt thou laid the Foundation of the Earth, and the Heavens are the Work of thy Hands; they ſhall Periſh, but thou ſhalt endure; yea all of them ſhall wax Old like a Garment, as a Veſture ſhalt thou Change them, and they ſhall be Changed; but thou art the ſame and thy Years ſhall have no End. The Children of thy Servants ſhall continue, and their Seed ſhall be eſtabliſhed before thee.

2. Survey his Glory as he is the *being* of *beings*, both as to their *original* and *continuance*, Acts 17. 24, 25. The Apoſtle there brings a practical inference from this Poſition, that ſeeing God is the Being of Beings, all acts of Adoration ſhould be *ſutable* to ſo *glorious* a *Being*. God that made the World, and all things therein, ſeeing that he is *Lord* of Heaven and Earth, dwelleth not in Temples made with Hands, neither is Worſhipped with Mens Hands, as though he needed any thing, ſeeing he giveth to all Life and Breath, and all things v. 29. For as much then as we are the Offspring of God, we ought not to think that the God-head is like unto Gold, or Silver, or Stone, graven by Art, and Mans device, John 4. 24. God is a Spirit and they that Worſhip him muſt Worſhip him in Spirit and in truth.

3. Take ſome view of the Infiniteneſs of his *Wiſdom*, Prov. 3. 19, 20. The Lord by Wiſdom hath founded the Earth, by Underſtanding hath he eſtabliſhed the Heavens, by his knowledge the Depths are broken up, and the Clouds drop down the Dew: Such a Survey will cauſe a *Soul-humbling reflection* upon your own *folly* and *ignorance*, Prov. 30. 2, 3. Surely I am more brutiſh than any Man; I neither learned Wiſdom, nor have the

knowledge of the Holy: Who hath aſcended up to Heaven? or deſcended? Who hath gathered the wind in his fiſts? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the Earth? What is his name and what is his Sons name, if thou canſt tell? This will make thee believe, that he can make thee *wiſe* unto *Salvation*, notwithſtanding of all that darkneſs and *folly* that's upon you, Job. 12. 13. With him is wiſdom, and ſtrength, he hath counſel and underſtanding. And you muſt needs break forth into *admiration*, Rom. 11. 33. O the depth of the Riches both of the wiſdom, and knowledge of God! And into that *Apoſtolical Doxologie*, 1 Tim. 1. 17. Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be Honour and Glory for ever and ever Amen. Jude 25.

4. Survey him in the Glory of his *Immenſity Ubiquity, Omnipreſence, and Omniſcience*: And your *great care* will be *at all times*, and *in all places*, to walk as under his *All-ſeeing eye*, ſaying with the Pſalmiſt, Pſal. 139. 2, 3. Thou knoweſt my down-ſitting and my up-riſing, thou underſtandeſt my thought afar off; whither ſhall I go from thy Spirit, or whither ſhall I flee from thy preſence? If I ſay ſurely the darkneſs ſhall cover me, even the Night ſhall be light about me, yea the darkneſs hideth not from thee, but the Night ſeemeth as the Day, the darkneſs and the light are both alike unto thee. 1 Sam. 16. 7. 1 Chron. 28. 9. The Lord ſearches all hearts, and underſtandeth all the imaginations of the thoughts, *Pſal.* 7. 10. *Heb.* 4. 13. *Acts* 17. 27, 28. God is not far from every one of us, for in him we live. This alſo would much *heighten* your *apprehenſions* of God in all *addreſſes* to him, as being one that filleth Heaven

and Earth, *Jer.* 23. 24. 1 King. 8. 27. Will God indeed dwell on the Earth? Behold the Heaven, and Heaven of Heavens cannot contain thee, how much leſs this Houſe that I have built? *Iſ.* 66. 1. with Acts 7. 49. Thus ſaith the Lord, the Heaven is my Throne, the Earth is my Footſtool, where is the Houſe that ye build unto me? and where is the place of my reſt? *Pſal.* 145. 3. Great is the Lord, and greatly to be praiſed, and his Greatneſs is unſearchable, 1 Tim. 6. 16.

O let Holy David's *practice* be yours, that ſo his *expierience* may be yours alſo, Pſal. 16. 8. I have ſet the Lord always before me, becauſe he is at my right hand, I ſhall not be moved.

5. Survey him in the *bright ſhining beauty* of his *Holineſs*, Revel. 4. 8. Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come: This will make you with *Iſaiah* ſay, Chap. 6. v. 5. Wo is me, for I am undone becauſe I am of unclean Lips, and I dwell in the midſt of a people of unclean Lips, for mine eyes have ſeen the King, the Lord of Hoſts. And with *Job*, Chap. 42. v. 5. 6. I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee, wherefore I abhor my ſelf in duſt and aſhes. This will take you off from *ſtinting your ſelves* to any *Scanty meaſures of Holineſs*, making you perſue after it, to be Holy in all manner of converſation, as he that has called you is Holy, *Levit.* 19. 2. 1 Pet. 1. 15.

I might go over the reſt of the Attributes; Mercy; Grace, Love, Longſuffering, Infinite Power, All ſufficiency, and Faithfulneſs: But fromwhat is already hinted, the Way is in ſome meaſure made plain how you may mannage ſuch Meditations.

Thirdly, what hitherto has been mentioned is little more than what is attainable by an improved Heathen, I must therefore call aloud upon you to soar yet higher in your *contemplations* of *God in Christ*. And here you may see that which is, and will be to all Eternity *matter* of *admiration* to Men and Angels, 1 *Pet.* 1. 12. Here you may see God *Reconciling* an *apostate* and *perishing* World to himself, 2 Cor. 5. 19. Here you may see a most noble unparallelled contrivance of *infinite Wisdom* and *free Grace* hatched in the womb of Eternity, how the Sons and Daughters of *Adam*, that by Sin had *debased* themselves as *low* as *Hell*, might be *advanced* to a state of *Royal dignity* as *high* as *Heaven*: Here you may see the *Creators condescension* in *stooping* so *low*, as to *cloth himself* with *Mans Nature*, that *Man* might be made *partaker* of the *Divine*: Here you may see *Mercy and Justice reconciled*, *Righteousness* and *Truth* kissing each other. So great is his *Justice*, that *Sin* shall not pass *unpunished*, no not in his own *dear Son*, though a Sinner only by imputation, and having no personal pollution. And so great his is *Mercy* to *most miserable sinners*, that they have what of God is *communicable*, and what they are capable to receive, Grace and Glory upon free cost: *Justice* is *satisfied* to the *full*, as if there had never been any offence, and the ransomed of the Lord are restored to a better estate than *Adam*'s was before the Fall. Behold here the reason why the World has stood near this 6000 years, its by *Christ all things consist*, Col. 1. 17. Come and behold an *unspeakable union* of *hearts* and *affections* between *God* and *sinners*, *Angels* and *sinners*, *sinners* and *sinners*, and of the whole Creation. Behold what *encouragement* the *greatest* of *sinners* have

have to come unto God with *hopes* of *acceſs* and *acceptance*; and O what *invincible obligations* do all of us ly under *highly* to *honour*, *adore*, *fear*, *reverence*, *worſhip*, *love*, *ſerve*, *pray unto*, *praiſe*, and *confide* in this God! O my Soul, and all that's within me, *magnifie* the *unſearchable riches* of the *glorious grace* of this God, and let the whole Creation concur with me in celebrating his praiſe-worthy name. *Luke* 1. 68, 69. Bleſſed be the Lord God of *Iſrael*, for he hath viſited and Redeemed his People, and hath raiſed up a horn of *Salvation* for us, that we ſhould be ſaved from our Enemies, and from the hand of them that hate us, that we might ſerve him without fear in Holineſs and Righteouſneſs before him all the days of our life. *Revel.* 5. 11, 12. I beheld, and heard the voice of many Angels round about the Throne, and the Beaſts and the Elders, and the number of them was ten thouſand times ten Thouſand, and Thouſands of Thouſands, ſaying with a loud voice, worthy is the Lamb that was Slain, to receive Power, and Riches, and Wiſdom, and Srength and Honour, and Glory and Bleſſing: And every Creature which is in Heaven and on Earth, and under the Earth; and ſuch as are in the Sea, and all that are in them heard I ſaying, Bleſſing, Honour, Glory and Power be unto him that ſits on the Throne, and unto the Lamb for ever and ever.

Fourthly, Reſt not ſatisfied with a rational head-knowledge of the moſt ſublime Goſpel Myſteries, without ſome *practical* and *experimental knowledge* of the *effectual*, *heart-renewing*, and *Soul-Sanctifying operations* of the *Spirit of God* upon your Hearts; ſtudy a tranſlation from Death to Life; from Satan to God; from the power of

darkneſs into the Glorious Kingdom of our Lord Jeſus. Put off the whole old Man with all his deceivable Luſts, and put on the Lord Jeſus. Study Regeneration; know what it is to be born from above by the Word and Spirit, *John.* 3. Begin. That you may ſay with thoſe *Tit.* 3. 3, 4. We our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and pleaſures, living in Malice and Envy, hateful and hating one another; but after that the kindneſs and love of God appeared, not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly; that being juſtified by his Grace, we ſhould be heirs according to the hope of eternal life. And *Epheſ.* 2. Begin. Even when we were Dead in ſins, hath he quickened us together with Chriſt, and hath raiſed us up together, and hath made us ſit together in Heavenly places in Chriſt Jeſus; we are the Workmanſhip of God Created in Chriſt Jeſus unto good works, which were before ordained, that we ſhould walk therein. O take heed of being *miſtaken* in the buſineſs of *Goſpel-converſion*, it concerns no leſs than the eternal Salvation or Damnation of your immortal Soul; its ſomething elſe than a bare *literal knowledge*, *civility*, *morality*, *partial reformation*, having ſome *flaſhes* of *good deſires*, and *reſolutions*, and ſomething elſe than a bare *outward profeſſion*, ſaying Lord, Lord: Know once what it is to have *Heaven-born principles* in your *heart*, what it is to have the old *ſtony*, *hard*, *carnal*, *unclean*, *covetous*, *proud*, *impenitent* and *unbelieving heart*, with all *old things done away*, and *all*

things

things made new, 2 Cor. 5. 17. *New underſtanding, new will, new conſcience, new affections*: Give *all diligence* to make your *calling* and *election ſure*, and it will much conduce to your *comfortble walking* throughout the courſe of your converſation.

Fifthly; In order hereunto, I commend to you that of *Heb.* 6. 1. Lay ſuch a foundation of *Repentance* from dead works, and *Faith* towards God, as you ſhall have no occaſion afterwards to overturn. In theſe two conſiſts the whole of *Goſpel Converſion*, therefore you had the more need ſee that both be of the right ſtamp: When you ſet about the work of Repentance, and cloſing with Chriſt by Faith, do it with all your might, that you may have no cauſe to repent of your Repentance, or to ſay, Ah! it is a great queſtion whether ever to this day I have truly repented or believed; if my *Repentance* had been real, I had not *relapſed* into ſuch and ſuch Sins; I have been but a meer Hypocrite, and I muſt begin anew again, as if I had never known or profeſs'd any thing of God at all.

Let your Repentance be ſuch that you may ſay theſe five things of it.

1. There's no known Sin that ever I have been guilty of, but it hath coſt me *ſome Tears*, and my *Heart* has been even like to break with *Sorrow* for it. Oh! wo is me for what I have brought from the Womb into the World with me, and wo is me for what I have added to it ſince. O! what cauſe of *Self-abhorrency* is there, that I am born with *inbred Principles* of *Enmity* and *Rebellion* againſt the moſt *High*? The *Seeds* and *Spawn* of all *Sins* are in my Soul, and accordingly what Sin is it but either I have *actually committed*, or would have committed, if *left to my ſelf*, and not under ſome reſtraint?

2. There's no Sin but I have *forſaken* at leaſt in *Affection* and *Endeavour*; the Lord knows there's *no Sin* which *I love*, but I do hate every falſe way; its my Soul's deſire to be rid of every thing that offends, and my ſtrivings in the *ſtrength of Chriſt* are in ſome meaſure ſuitable to my deſires.

3. Its *Love* to the *Lord Jeſus* makes me thus to *mourn* for *Sin*, and to ſtudy *Reformation* of what is *amiſs*; Oh! there's an *infiniteneſs* of *Evil* in *Sin*, it *ſtrikes* againſt the very being of *Divine Majeſty*, it robs him of the *Glory* of all *his Attributes*, its the *tranſgreſſion* of the *righteous Law* of a *great* and *good God*, that has loved me ſo as to ſend his Son to dye for me; Oh! its *Sin* that *crucified* the *Lord of Glory*, Zech. 12. 10. therefore I cannot *any longer continue in it* for a thouſand Worlds. Ah and alaſs that I have acted ſo *diſingenuouſly* againſt a *God* of ſo *great Mercies*, *Love*, *Long-ſuffering* and *Patience*! I would not do as I have done if it were to do again for ever ſo much; if there were no *Hell* to *puniſh Sin*, nor *Heaven* to *reward Holineſs*, I would *forſake* the one, and *follow after* the other,

4. This *Sorrow* for, and *forſaking* of *Sin* is not for a *flaſh*, when the *hand of God* is upon me in *Sickneſs* or otherwiſe, but it is a *continual*, *laſting*, *ſoaking ſorrow*, Pſal. 51. 2. Mine iniquity is always before me. God is the ſame ſtill, and therefore there is reaſon for me to be a repenting ſtill, for Sins committed twenty years ago, as if they had been committed but laſt Hour.

5. There's no Sin but I can *freely confeſs* and *acknowledge*, either *openly* if it has been a publick Sin, 1 *Tim.* 1. 13. or ſecretly to God, if it has been only a ſecret Sin, *Pſal.* 32. 5. 1 *John* 1. 9.

or

or to particular Perſons; if I have injur'd them, I am willing to make reſtitution and reparation for the wrong done, *Luke* 19. 8. I am not *aſhamed* to *take ſhame* to my ſelf, when *God's Glory*, and the *Edification of others* calls for any ſuch thing at my Hands. *James* 5. 16. *Joſh.* 7. 19.

And ſo for your *Faith*, ſee that you may ſay theſe five things of it,

1. Its a *Faith* of *God's working*, Col. 2. 12, its that that never grew in *Nature's Garden*; its a thing I was not *born with*: Time was when I had it not, but was an *Unbeliever*; its the gift of God, *Epheſ.* 2. 8. *Phil.* 1. 29.

2. This Faith of mine gives a *cordial aſſent unto*, and *compliance with* the *whole will of God* ſo ſo far as it is revealed to me in the Word. I cloſe with *Divine Precepts* to be found in the *Practice* thereof, *Pſalm* 119. 66. with *threatnings* to *tremble* thereat. *Iſa.* 66. 5. as well as *Promiſes* to taſte the *ſweetneſs* and *comfort* thereof, 2 *Peter* 1. 4. *Heb.* 11. 13.

3. This Faith of mine *cloſes* with *Chriſt in all his Offices*: I am a poor *Ignoramus* in the *myſteries* of the *Kingdom of Heaven*; I do therefore enter my ſelf a *Scholar* in Chriſt's School, to be *taught* and *inſtructed* by him who is anointed with an unmeaſurable meaſure of the Spirit, to open the Eyes of the Blind, and unſtop the Ears of the Deaf, *Iſa.* 61. 1. *Pſ.* 45. 7. this is to *cloſe with him* in his *prophetical Office*. *Sin* has caus'd ſuch an *eſtrangement* between *God* and *Me*, that if all the *Angels* in *Heaven*, and *Creatures* on *Earth*, would offer *up themſelves* as a *Sacrifice* for *my Sin*, they could never *ſatisfie Divine Juſtice*, nor *work Reconciliation* for me, but there's virtue *enough* in the *Lamb's Blood* for *effecting the ſame*; this is to

cloſe

cloſe with him in his *prieſtly Office.* Hitherto my *Heart* has been greatly at *Enmity* againſt *Holineſs*, but am now through Grace made *willing* to *ſubmit* to the *Scepter* of *Chriſt's Government*, and to *acknowledge him* for *my King*, *Lord* and *Law-giver*, Iſa. 26. 13. Other Lords beſides thee have had dominion over us, but by thee we will make mention of thy Name; this is to cloſe with him in his Kingly Office.

4. This Faith of mine is *operative* and *working*, *Gal.* 5. 6. fruitful, *James* 2. 14. I am not a *Soliſidian*, but would have *Faith* and *Works go together*; a *Heart-purifying*, and *Soul-ſanctifying*, Acts 15. 9. as well as a *juſtifying Faith*, a *Soul-humbling* Faith, *Habak.* 2. 4. *Conquering* and *Victorious*, 1 *John* 5. 5. a Faith that in ſome meaſure *fits* me for *doing* and *ſuffering* what Chriſt and his cauſe calls for: See the whole Eleventh Chapter to the *Hebrews.*

5. This Faith of mine is that which *highly* vaſtly calls and *ſublimates* my *Spirit* far beyond what *Nature improved* to the *utmoſt* could ever do, that through it I cannot only *rejoyce* in the *hope of Glory*, but alſo *glory* in *Tribulation*, as knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed, becauſe the love of God is ſhed abroad in my Heart by the Holy Ghoſt which is given me, *Rom.* 5. begin. 1. *Pet.* 1. 8. whom having not ſeen ye love; in whom, though now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of Glory, *Rom.* 15. 13. Now the God of hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the power of the Holy Ghoſt.

6. When

6. When once you are clear in this Soul-concerning Buſineſs of the *ſoundneſs* of *your Converſion*, and *ſolidity* of the *Foundation* which you have laid, let it be your great care ever after to demean your ſelf in all things, as it becometh one that's dignified with ſo high and holy a Calling.

1. Let the conſideration of your *eſpouſals* to the *Royal Bridegroom Jeſus Chriſt* be a *holy check* to your *Affections*, that they do not *inordinately* run out after any ſtrange Lovers.

2. As you are a *Child of God*, a Son or Daughter of the King of Heaven, let it be your *care* to *Love*, *Honour* and *Obey* your *Father*; make *addreſſes* to him with a *Child-like Confidence*, with a *holy* and *humble Boldneſs*, actual *dependance* upon him for a *ſupply* of all *Wants*, *Bodily* and *Spiritual*, for this Life, and that which is to come.

3. As your *Body* is *honoured* to be a *Temple* for the *Holy Ghoſt*, ſee that no *ſinful uncleanneſs* or *pollution* be found upon it, 1 *Cor.* 6. 19. and 3. 17. he that defileth the Temple of God, him ſhall God deſtroy.

4. As you are *liſted* among the *Lamb*'s *followers*, look to the *great Captain* of your *Salvation*, Heb. 2. 10. *Write after his Copy*, and *follow his Example* wherein it is imitable; acquit your ſelf as a *good Soldier*, *having on the whole Armour of God*, Epheſ. 6. for it is not with Fleſh and Blood, but with Principalities and Powers, and ſpiritual Wickedneſſes in high Places you wreſtle.

5. As you have enter'd your ſelf under the *Tutorage* of the great Prophet Jeſus Chriſt, be ſtill taking out new Leſſons from his Word and Spirit.

6. As he is the *High Prieſt* of *your Profeſſion*, *make uſe of him* to *lead you by* the *Hand* into the *Holy* of *Holies*, as often as you have occaſion to

go thither, *Epheſ.* 2. 13. 18. *Hebrews* 2 end, and 4 end.

7. As you are a *Subject* of ſo *glorious* a *Kingdom*, *ſwear Fealty and Allegiance to your Sovereign*; be true and loyal to him; keep the King's Laws, for in ſo doing, you may expect ſpiritual Peace, *Gal.* 6. 16. *Pſal.* 119. 165. and protection from all Enemies, 1 *Pet.* 3. 13. Who is he that will harm you, if ye are followers of that which is good?

8. As you are a *Fellow Citizens* with the *Saints*, Epheſ. 2. 19. Let your *Heart* be *united* in the *ſtricteſt Bond* of *Chriſtian Love* and *Charity* to *all Heaven-born Ones*: Be not aſhamed to *own* for *your Equals* and *Companions*, ſuch as are of the *ſame Blood-royal* with your ſelf, *Pſal.* 16. 3. *David*, though a Prince, counted it no diſparagement to familiarize himſelf with ſuch whoſe Fellowſhip was with the Father and the Son, *Pſal.* 119. 63.

9. As you are *elected* and *redeemed from among Men*, Revel. 14. 3, 4. be *careful* to *keep* you *Garments clean* from the *pollutions* of the *World*, *James* 1. 27. Be not partaker of other Mens Sins, 1 *Tim.* 5. 22. Shun all unneceſſary converſe with them that are viſibly wicked; Evil Communication corrupts good Manners, 1 *Cor.* 15. 33.

10. As you are an *Heir of Glory*, *Born* to an *inheritance incorruptible*, *undefiled*, *and ſuch as fadeth not away*, *reſerved* for you in the *Heavens*, 1 *Pet.* 1. 3, 4. *mind Heavenly* and not *Earthly things*, *ſet* your *Affections* on *things above*, not on *Sublunaries*, Col. 3. 1. Paſs the time of your ſojourning here in fear, 1 *Pet.* 1. 17. 1 *John* 3. 3. Every one that hath this Hope in him, purifieth himſelf even as God is pure, 2 *Pet.* 3. 11, 12, 13, 14. Wherefore Brethren, ſeeing that ye look for ſuch things, be diligent that ye may be found of

him in peace, without ſpot and blameleſs, and be crucified to the World through the Croſs of Chriſt, looking upon all its *periſhing Glory*, to be but a *Toy* and *Trifle*, not worthy once to be named in compariſon of that Glory to be revealed.

Seventhly, conſider more particularly what the *ſpecial Duties* are which you *owe* unto *God*, unto *others*, and in reſpect of *your Self*; ſtudying *faithfulneſs* and *conſcionableneſs* in the *performance* and *practice* of each of them; the Summary of all is comprehended in that of *Tit.* 2. 12. Holineſs towards God, Righteouſneſs towards others, and Sobriety in reſpect of your ſelf. To enlarge here according to the amplitude of the Subject might prove too teedious; ſtudy the Decalogue or Ten Commands exactly, reading Divine, *Dod*'s Expoſition upon them, with two other ſmall pieces, call'd, The Marrow of modern Divinity, and there you will find much more than I can in a few Lines in ſuch a Compend as this communicate. I'le only give you a brief hint of things.

The main things you owe to God are, Worſhip, Service, Suffering, with what elſe his Word and Works of Providence do require.

His Worſhip is either inward, ſpiritual and moral; and ſo,

1. You are bound to ſtudy the *Knowledge* of God. Why do you think did the Lord *create* the World? but that the *Heavens* might *declare* his *Glory*, and the Firmament ſhew forth his Praiſe, *Pſal.* 19. 1. What were the Scriptures written for? but that in *Judah* God might be known, and his Name great in *Iſrael*, Pſal. 76. 1. What did *Chriſt come from the Boſom of God* for, but to *give forth Declarations* of the *Father*, John 1. 18. and 14. 6, 7. What is the Law written in our

Hearts for? *Rom.* 2. 15. and what is the *Spirit promiſed* for? but that thereby we might attain to the *Knowledge* of the *Almighty*, John 14. 26. And has not the Goſpel *brought Life* and *Immortality* to *Light*, 2 Tim. 1. 10? All things conſidered, your *ignorance* of God now will be *inexcuſable*, and *Knowledge* is an *indiſpenſable requiſite*.

2. You are to *fear God*, having a *high reverential eſteem* of him in your Heart, *dreading* to *offend him*, not only becauſe of his *greatneſs* and *juſtice*, but alſo and *eſpecially* becauſe of his *goodneſs* and *Mercy*, Hoſ. 3. 5. Levit. 19. 14. Deut. 6. 13. Pſal. 2. 11. Iſa. 8. 13. Heb. 12. 28.

3. *Love him* with *all your Soul*, *Strength* and *Mind*, Matth. 22. 37. he will admit of no *Rivals* or *Co-partners* in your *Affections*; *he* and he *alone* muſt have your *Heart*, the *whole* of your *Heart*, and that in the moſt *intenſe Degrees*, and *always*.

4. Give a *credential aſſent* to *every Tittle* that proceeds out of his *Mouth*, relying alſo upon, and truſting in him, as one in whom there is everlaſting Strength, *Iſa.* 26. 4. *Pſal.* 2. 8. and 11. 1.

5. *Thankfulneſs*, for *every Mercy*, and *Patience under all Afflictions*, is that which you owe unto God, 1 *Theſſ.* 5. 18. *Pſal.* 107. 1. *Luke* 21. 19. *Heb.* 10. 36. *Epheſ.* 5. 20. *James* 1. 4.

6. *Sincerity* of *Heart*, and *Zeal* for his *Glory*, are *Duties indiſpenſable*; what you do in matters of *Religion*, muſt not be to be *ſeen in Men*, or for any other baſe ſiniſter *ſelfiſh ends*, but do all for the Glory of God, 1 *Cor.* 10. 31. *Phil.* 2. 3, 11.

7. *Be cloathed with Humility*, having always a low eſteem of your ſelf, notwithſtanding of *Honours*, *Riches*, *Birth*, *Beauty*, *Breeding*, *Parts*, *Perfections*, *Priviledges*, *Performances*, *Gifts*, *Graces*, *Experiences*, *Enjoyments*, *Doing* and *Suffering*, Rom. 12. 3. *Coll.* 3. 12.

8. *Per-*

8. *Perſeverance* in the *Faith* and *way of Well doing*, is an *ingredient* of this *inward Spiritual Worſhip*; you muſt not *begin* in the *Spirit* and *end in the Fleſh*, for then your laſt *Eſtate* will be *worſe* than the *Beginning*, 2Pet. 1. 20, 21. So run that you may obtain, 1. *Cor.* 9. 24. *Rev.* 2. 7, 11, 17, 26, 27, 28. and 3. 5, 10, 12, 21. Or 2dly. His *Worſhip* is *External* and *Ceremonial*, and here I commend theſe three Rules to you, 1. In *Goſpel Worſhip* there's no religious *Ceremony to be obſerved, as ſuch*, but what has the *ſtamp* of *Divine Inſtitution* upon it: For any to *inſtitute new Ordinances*, or to add *Inventions* of their *own*, as *eſſential Ingredients* thereof, is too high a *Preſumption* for *poor Creatures*, neither muſt ſuch *human impoſitions* be ſubmitted unto. 2. As no Ceremony of human Inſtitution is to be obſerved, ſo all of *Divine are.* Sincerity is inconſiſtent with a *ſlighting* and *wilful neglect* of any *one known Ordinance*, Luk. 1. 6. *Prayer*, *Praiſing*, *Preaching*, *Hearing*, *Baptiſm*, *Lord's-Supper*, *Church-Communion*, *Cenſure* and *Diſcipline* are all of them to be kept up. As the firſt Command requires inward Worſhip, ſo the ſecond that we worſhip him by ſuch *Ways* and *Means only* as *himſelf* has *appointed.* 3. It is not enough to worſhip the only true God according to the firſt, and in his own Ordinances according to the ſecond, but all muſt be done in a due *Manner*; and ſo as that the *Name of God* may be *ſanctified* according to the third: Reſt not on the Obſervation of external Ceremonies, though ſuch as are of Divine Inſtitution, but uſe them, 1. In *Teſtimony* of your *Obedience* to *God's Command.* 2. As a *ſignificative Expreſſion* of the *Truth* and *Reality* of your *inward Worſhip*; pray and praiſe that it may be known, how *highly* you *eſteem* of *Reverence* and

Love God, and that you *acknowledge him* as the *Author* of all Good. *truſting* in *him*, and *teſtifying* your *Gratitude* for Mercies received. 3. As *means of his own Appointment*, wherein the *choiceſt of Mercies* are to be had from God through Chriſt, and the *out-goings of our Hearts* towards him are to be enlarged at the higheſt Rate. 4. The Worſhip which God's *People perform* unto him, is all the active Glory which he has from the Creatures: His *Juſtice* is *glorified* in a *paſſive way*, in the *eternal Condemnation* of the *Wicked*, but the *Spiritual Sacrifices* and *Services* of his *peculiar Ones*, is all the active Glory which he has from his Creatures. 5. The *Work* of *God's Worſhip* is nothing elſe but an *initiation* and *beginning* of the *Life of Heaven* here on Earth; it is an *habituating*, *inuring*, and *accuſtoming* our Selves beforehand, to what we muſt do more *ſolemnly* and *perfectly*, and after another way and manner, when we come home to *Emanuel's* Land.

The Duties which you owe to others are theſe; *Do by all*, as *you would be dealt* by *your Self*. Matth. 7. 12. Shew all *Meekneſs* to *all Men*, Tit. 3. 2. Be *Kind*, *Courteous*, *Affable*, *Merciful* and *Compaſſionate* to all; *Love your Enemies*; *hate* the *Sins of all*, but the *Perſons* of *none*; pray for them that perſecute you; bleſs them that curſe you; render to no Man Evil for Evil, or Reviling for Reviling, but contrariwiſe, Bleſſing, knowing that you are thereunto called, that you ſhould inherit a Bleſſing, 1 *Pet.* 3. 8, 9. *Matth.* 5. end. *Rom.* 12. end. *Do good to all*, *eſpecially* thoſe of the *Houſhold of Faith*, Gal. 6. 10. Uſe *Hoſpitality* without Grudging, 1 *Pet.* 5. 9. Be *kindly affectioned* to *Strangers*, not forgetting to entertain ſuch, for thereby ſome have entertained Angels.

Remem-

Remember them that are in *Bonds*, as *bound* with them, and them which *ſuffer Adverſity*, as being *your ſelf* alſo in the *Body*, Heb. 13. 2, 3. *Weep* with them that *Weep*, and *Rejoyce* with them that do *Rejoyce*, Rom. 12. 15. *Viſit* the *Fatherleſs* and the *Widow* in their *Affliction*, James 1. 27. *Cloath* the *Naked Backs*, *Feed* the *hungry Bellies*, and let the *Loins* of the *Poor bleſs you*, Job 30. 19, 20. You are not to *think*, *ſpeak*, or *do ought* that may have a tendency to the *taking away the Life* of any one in an unjuſt *illegal way*, but uſe all lawful Means for preſervation of the ſame, according to the ſixth Command: You are not only to *poſſeſs* your *own Veſſel* in *ſanctification* and *Honour*, not in the *Luſt* of *Concupiſcence*, even as the Gentiles which know not God, 1 *Theſſ.* 4. 4, 5. but alſo, uſe all *lawful Means* for *preſervation* of others *Chaſtity*, not *thinking*, *ſpeaking* or *doing* what may *deprive them thereof*, by *wanton Looks*, *obſcene filthy Speeches*, *unſeemly Carriages*, *gaudy Attire*, *exceſſive Feeding* or *pampering the Fleſh*, *Whoriſh Dreſſes*, *mixt Dances*, or any ſuch like, according to the Seventh Command, *Epheſ.* 5. 3, 4, 5. Fornication, and all Uncleanneſs, let it not be once named amongſt you, as becometh Saints, neither Filthineſs, Fooliſh Talking, nor Jeſting, which are not convenient; for this ye know, that no Whoremongers nor unclean Perſon hath any Inheritance in the Kingdom of Chriſt, and of God.

You are to take no *indirect courſe whereby* to *damnifie* any Perſon in his *Eſtate* or *Goods*, according to the Eighth Command, *Epheſ.* 4. 28. Let him that Stole ſteal no more, but rather let him Labour, working with his Hands the thing which is good, that he may give to him that needeth, 1 *Theſſ.* 4. 6. Let no Man go beyond or defraud his Brother

in any Matter, becauſe that the Lord is the Avenger of all ſuch, as we alſo have forewarned you and teſtified.

You are not to *ſay* or *do any thing* that may *take away* the *good name of another*, or *wrong them* in their *Reputation*; for a good Name is better than precious Oyntment, *Eccleſ.* 7. 1. and rather to be choſen than great Riches, *Prov.* 22. 1. He that ſpeaketh Truth, ſheweth forth Righteouſneſs, but a falſe Witneſs, Deceit; there is that ſpeaketh like the piercings of a Sword, but the Tongue of the Wiſe is Health: The Lip of Truth ſhall be eſtabliſhed for ever, but a lying Tongue is but for a Moment, *Prov.* 12. 17, 18, 19. Theſe ſix things doth the Lord hate; yea, ſeven are an Abomination to him; a proud Look; a lying Tongue, and Hands that ſhed innocent Blood; a Heart that deviſeth wicked Imaginations; Feet that be ſwift in running to Miſchief; a falſe Witneſs that ſpeaketh Lyes, and him that ſoweth Diſcord among Brethren, *Prov.* 6. 16, 17, 18, 19. The words of a Talebearer are as Wounds, and they go down into the innermoſt parts of the Belly. *Prov.* 18. 8. 2 *Cor.* 12. 20, 21. I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not; leſt there be Debates, Envyings, Wraths, Strifes, Back-bitings, Whiſperings, Swellings, Tumults; and leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already. Laſtly, let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee, ſo that we may boldly ſay, the Lord is my helper, and I will not fear what Man ſhall do unto me, *Heb.*

13.

13. 5, 6. The Subſtance of all is, in that of *Phil.* 4. 8. Whatſoever things are Honeſt, whatſoever things are Juſt, whatſoever things Pure, whatſoever things are Lovely, whatſoever things are of good Report; if there be any Virtue, and if there be any Praiſe, think on theſe things; and *Rom.* 13. 8. Owe nothing to any Man but Love, for they that love one another, have fulfilled the Law.

More particularly the ſeveral Duties of all *Relations* are *Chriſtianly* and *Conſcionably* to be performed: And that this ſmall piece may be of the more *univerſal uſefulneſs*, to all of all ſorts into whoſe Hands it ſhall come, I will endeavour by the Divine Aſſiſtance, to make it a clear *Proſpective* or *Looking-glaſs*, wherein every one may ſee the *Duties* of their *Reſpective Relations.*

Are you *Magiſtrates?* 1. Be truly thankful to *God* for *advancing you above your Brethren*, not having an over-weening *conceit of your ſelves*, becauſe of your *Exaltation*; ſo God did require of him that was to be over his own People, *Deut.* 17. 20. That his *Heart* ſhould not be *lifted up above his Brethren.*

2. *Acquaint* your ſelves both with the *Law* of *God*, that you may *know* what is *Juſt* and *Honeſt*, and alſo with the *Laws* of that *Kingdom*, *Commonwealth*, *Country* or *Corporation*, where you exerciſe your *Office*, Deut. 17. 18, 19. When he ſitteth upon the Throne, he ſhall write him a Copy of this Law, and it ſhall be with him, and he ſhall read them all the days of his Life.

3. *Hate Sin and Vice in your ſelves*, *ruling* in the *fear of God*, 2 Sam. 23. 3. that ſo you may the better puniſh *Vice* in others.

4. As in the *Adminiſtration* of *Juſtice* you *repreſent* God's *Perſon* on Earth, ſo in all your *judicial Proceedings* do nothing but as if *God* were the *Actor* thereof himſelf; he is no reſpecter of Perſons, no more muſt you; he cannot be *bribed* with *Gifts* to pervert Juſtice, no more muſt you; 2 *Chron.* 19. 6, 7.

5. As you are to take ſevere Notice and inſpection of the wicked Works of profligat Perſons, puniſhing them according to their Demerits, ſo where you obſerve ſuch as are *Ingenious*, *Induſtrious*, *Vertuous* and *Peaceable*; *Countenance*, *Encourage* and *reward* them, *Rom.* 13. 3, 4. Rulers ought not to be a terror to good Works, but to Evil; he that bears the Sword is to be an Avenger, to execute Wrath upon him that doth Evil, but a Miniſter of God for good to them that do Well.

6. Let *Juſtice* be mixed with *Mercy*, not executing the *rigor* of the Law, unleſs in Caſes highly Criminal, and unleſs an unevitable Neceſſity urges to it; *Summum jus ſumma injuria*: And do not ſo ſhew Mercy to incorrigible Offenders, as by remiſsneſs in Juſtice to encourage others to the like Offences; ſhew Mercy eſpecially to the Poor, the Oppreſſed, Fatherleſs and Widows.

7. *Preſerve Propriety*, *Peace* and *Safety*, *promoting Piety* and the *Means thereof*, *Reformation* and *Righteouſneſs*, that your *Government* may have an *influential Operation* upon the *Godlineſs* and *Honeſty* of all in their Lives and Converſations, 1 *Tim.* 2. 2. And that in you, that propheſie of *Iſa.* 49. 23. may have its Accompliſhment, being to the Church and People of God, what a Father and Mother, a nurſing Father and nurſing Mother is to a poor young Suckling.

8. *Prefer the Peoples Good to your own private and perſonal Intereſt*, being as little *chargeable* as it is poſſible, *Nehem.* 5. 15. The former *Governors* that had been before me were chargeable unto the People, and had taken of them Bread and Wine, beſide 40 Sheckels of Silver; yea, even the Servants bare rule over the People; but ſo did not I, becauſe of the fear of God.

Duties of Subjects.

1. *Bleſs God* for *hedging you about* with ſuch a *Fence of Magiſtracy*, as an *Ordinance*, whereby you are *ſecured* againſt all *Injuries* and *Violence*, which you are *lyable* unto from *Adam*'s *apoſtate Poſterity*, *Men turned into Monſters*: The Conſideration of the deſperate Wickedneſs that now lodges in the Hearts of the Sons of Men, has often made me put a high Eſtimate upon this Mercy of Magiſtracy, for if it were not for it, the whole World would be quickly fill'd with horrid Robberies, Adulteries, and Murthers, ſheathing our Swords into one anothers Bowels: As God's Glory and his People's Good have been the two great ends which he has propoſed to himſelf in all his Tranſactions, ſo in this, *Rom.* 13. 4. He is the Miniſter of God to thee for Good; therefore be thankful.

2. Seeing God has ſo well provided for you, you are to ſuffer *any injury*, *rather* than be your *own Avengers*, Matth. 5. 39, 40, 41. Whoſoever ſhall ſmite thee on the Right Cheek, turn to him the other alſo; and whoſoever will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo, *i. e.* rather than fall a quarrelling, and fighting with him that thus miſuſes thee. If thou art injured, thou haſt God's Deputy to go unto; but a private Perſon and a Chriſtian muſt never be his own Avenger, nor retaliate injuries for in-

Juries, *Rom.* 12. 17, 18. If it be poſſible as much as in you lyeth, live Peaceably with all Men: Dearly beloved, avenge not your ſelves, but rather give place unto Wrath; for it is written, *Vengeance is mine, I will repay, ſaith the Lord*, Deut. 32. 35.

3. *Honour the Perſons* of *Magiſtrates*, whether *Wicked* or *Godly*, for *their Office ſake*, as being Gods upon Earth, 1 *Pet.* 2. 17. Fear God, Honour the King, *Exod.* 22. 28. Thou ſhalt not revile the Gods, nor curſe the Ruler of thy People; no, not in thy Thought or Bed-Chamber; for a Bird of the Air ſhall carry the Voice, and that which hath Wings ſhall tell the Matter, *Eccleſ.* 10. 20.

4. Seeing your *peaceable poſſeſſion of Temporals* is from them as an Ordinance of God, you are to *contribute* to their *maintenance*, according to your *Ability* and their *publick Neceſſities*, Rom. 13. 6, 7. For this cauſe pay you Tribute alſo, for they are God's Miniſters, attending continually upon this very thing; render therefore to all their Due, Tribute to whom Tribute, Cuſtom to whom Cuſtom.

5. *Obey them* in all their lawful Commands, and in Caſe they command any thing contrary to God's Word, *ſubmit to their Authority*, and the *Penalties* inflicted by them, without making reſiſtance, *Rom.* 13. 1, 2. Let every Soul be ſubject to the Higher Powers, for there is no Power but of God; whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God.

6. *Pray for them*, 1 Tim. 2. 1, 2. I exhort, that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men, for Kings, and all that are in Authority; for this

is

is good and acceptable in the ſight of God our Saviour.

7. As thou art a *Subject*, and ſo one that in *conjunction with others*, *conſtitute a Body Politick*, ſtudy to *promote* the *Publick* good, according to thy *Power*, and the ſtation in which Providence hath placed thee: *Pray for mercies* to the *Nation*, Country, City and Town where thou *liveſt*, as well as for mercies *to thy ſelf* and *Family*, Jer. 2. 9, 7. Bleſs God for Publick, as well as Perſonal mercies; *mourn for national Sins* and *Calamities*: Whatever thy Talent is, Publick or Private; I mean for a more Publick or Private uſe, *wrap it not up in a Napkin*; if it be for Preaching, Phiſick, Teaching School, or for advancing Trade and Manufactures, make improvement of it accordingly: *maintain a civil concord*, with all that are *Members* of the *ſame Body Politick* with thy ſelf: Envy not Superiours, walk humbly towards Inferiors; let every one of us pleaſe his Neighbour for his good to edification, *Rom.* 15. 2. and 14. 19.

Duties of Miniſters.

1. Retain a *deep ſenſe* of the *weightineſs* of this *Soul-concerning work* to which you are called 2 *Cor.* 2. 16. Who is ſufficient for theſe things?

2. Let the Senſe of *ſelf-inſufficience*, and *weightineſs* of the work, put you upon *driving* a *great Trade* with *Heaven*, in acting *dependance* upon, and making *frequent addreſſes* unto God, for *ſupplies ſuitable*, 2 Cor. 2. 3, 5. We are not ſufficient to think any thing of our

ſelves, but our ſufficience is of God; he that doth not *fetch his Sermons* by *Prayer from Heaven, is never* like to reach the Hearts of others.

3. *Study* the *Scriptures*, your *own Hearts*, *Providences*, the *Hearts*, *tempers*, *conſtitutions*, *cuſtoms* and *converſations* of others much, uſing all other means diligently and induſtriouſly, whereby you may be able, and apt to Teach, upon all occaſions, 1 *Tim.* 4. 13, 14, 15, 16. Give attendance to Reading, to Exhortation, to Doctrine; meditate on theſe things, give thy ſelf wholly to them.

4. *Deliver* no *Meſſage* but what you *receive* from the *mouth of God* in the Holy Scriptures; *keep back* no *part* of the *Counſel of God*; *ſpeak* as the *Oracles* of God, in the Name and Authority of the Son of God, as Ambaſſadors of Chriſt, repreſenting his Perſon, as ſuch, that believe the Truths which you commend to others, *Ezek.* 3. 17. *Acts* 20. 27. 1 *Pet.* 4. 11. 2 *Cor.* 5. 20. and 4. 13. *Pſal.* 116. 10.

5. *Manage Chriſt's work* with *Chriſt's Spirit not your own*: His Spirit is a Spirit of Wiſdom, ſhew your ſelves Workmen that need not be aſhamed, dividing the Word of God aright, 1 *Tim.* 2. 15. His Spirit is a Spirit of *ſelf-denial* and *Zeal*: To get a *livelihood* or *great name* to *your ſelves*, muſt not be your *principal* nor *ultimate end* in preaching the Goſpel; for that were not to preach Chriſt, but your ſelves, 2 *Cor.* 4. 5. 1 *Theſ.* 2. 4, 5, 6. As we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing Men, but God, which tryeth our Hearts; for neither at any time uſed we flattering words, as ye know,

nor

nor a Cloak of Covetouſneſs, God is witneſs; nor of Men ſought we Glory, nor of you, nor yet of others.

9. Shew all *tenderneſs* of *compaſſion*, love and pity to the *Souls of Sinners*, 1 Theſ. 2. 8. So being affectionately deſirous of you, we were willing to have imparted not the Goſpel of God only to you, but alſo our own Souls, becauſe ye were dear unto us, 1 *Cor.* 2. 19, 20, 21, 22. *Pſal.* 1. 8. 2 *Tim.* 4. 25, 26. 2 *Tim.* 4. 1, 2. Comfort the feeble minded, and ſupport the weak. 1 *Theſ.* 5. 14. Be tender of troubled and afflicted Conſciences, *Heb.* 12. 12, 13. Lift up the Hands which hang down, and the feeble Knees, and make ſtreight paths for your Feet, leſt that which is lame be turned out of the way, but rather let it be healed, *Gal* 6. 1. If a Man be overtaken in a fault, reſtore ſuch a one in the Spirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.

7. To Soundneſs in Doctrine add *Holineſs* of *Converſation*, being *Exemplary* in *all works* of *Piety* and *Charity*, Tit. 1. 7, 8, 9. A Biſhop (and a Miniſter of the Goſpel) muſt be blameleſs, as the Steward of God, not ſelf-willed, not ſoon angry, not given to Wine, no ſtriker, not given to filthy lucre, but a lover of Hoſpitality a lover of good Men, Sober, Holy, Juſt, Temperate; holding faſt the faithful word, as he has been taught, that he may be able by ſound Doctrine both to exhort and convince the gainſayers. And *Tit.* 2. 7. In all things ſhewing thy ſelf a patern of good works, in Doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech, that cannot be condemned, that he that is of the contrary part may be aſhamed, having no e-

evil to say of you 2 *Tim.* 2. 22. Flee youthful Lusts; but follow Righteousness, Faith, Charity and Peace with them that call on the name of the Lord with a pure Heart, 1 *Tim.* 6. 11, 12. and 4. 12. Be thou an example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity, and 3. 7. 1 *Pet.* 5. 1, 2. Feed the Flock of God which is among you, not as being Lords over God's heritage, but as being examples to the Flock.

8. Be *painful* and *laborious* in the *Lord's Vineyard*; for the Harvest is great and the Labourers are few, 1 *Thes.* 2. 9. 2 *Cor.* 12. 14, 15. I will very gladly spend, and be spent for you, though the more abundantly I love you, the less I am loved, 2 *Tim.* 4. 2. Preach in season and out of season, *Acts* 5. 42. Daily in the Temple, and in every House, they ceased not to Preach *Jesus Christ*: Much unlike many Loyteres among us, who count it a great matter to Preach, or rather Read an old rusty Homiley, once a Month or six Weeks: Watch over the Souls of your People, as Remembring that you must give an account, *Heb* 13. 17. And therefore ~~habit~~ *constant coaction*, and *frequent familiar converse* with them will be *necessary*, *Acts* 20. 28. Take heed to your selves, and to all the Flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he has purchased with his own Blood. Non residents never had their Commission from Christ; and they will have but few or none to present unto him as their Crown and Glory, in the great day of accounts:

9. Look well to the *government* both *of your own House*, and of the House or Church of God,

1 *Tim.* 3. 4, 5. One that ruleth well his own Houſe, having his Children in ſubjection with all gravity; for if a Man know not how to rule his own Houſe, how ſhall he take care of the Church of God? Let nothing be ſeen in *your ſelves*, or thoſe that *belong unto you*, that may give *juſt occaſion* of *offence* to others, whereby the *work of God* may be *hindred*: Be *Faithful*, *Impartial*, and *Authoritative* in the *adminiſtration* of *Cenſures*, as an Ordinance of Chriſt: The *Keyes* of the *Kingdom* of *Heaven* are a *great truſt*; ſhut *not Heavens Gate*, or the *Door of the Church*, againſt the *weakeſt viſible believer*, whom Chriſt and his People would have admitted: And *keep in* none that are *ſcandalous*, and *obſtinate*, whom Chriſt and his People would have excluded, in nothing aiming at the deſtruction of any, but the edification of all, 2 *Cor.* 10. 4, 5, 6. The weapens of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, and having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

Laſtly, if you have a *clear providential Call* to ſuffer *perſecution* for any *truth* of the Goſpel, or *Ordinance* of *Chriſt*, decline it not, 2 *Tim.* 2. 3. Endure hardneſs as a good Souldier of Chriſt, *v.* 8, 9, 10. Remember that *Jeſus Chriſt*, of the Seed of *David*, was raiſed from the Dead, according to my Goſpel, wherein I ſuffer as an evil-doer, even unto bonds; but the word of God is not bound: Therefore I endure all things for the elects ſake, that they may alſo obtain the Salvation which is in *Chriſt Jeſus* with

eternal

eternal Glory, *Phil* 2. 17. Yea, and if I be offered up upon the Sacrifice and ſervice of your Faith, I joy and rejoyce with you all, 1 *Tim.* 12, 13, 14. 2 *Tim.* 1. 8. Be not aſhamed of the Teſtimony of our Lord, nor of me his Priſoner, but be thou partaker of the afflictions of the Goſpel according to the Power of God.

Are you now Members of a Goſpel-Church and in Communion with Saints? Conſider the Duties of this relation, 1. In Reference to God, and the dignity of a Church-ſtate. 2. To thoſe that are over you in the Lord. 3. One to another.

Duties of the firſt ſort are theſe;

1. *God* hath *made over himſelf*, by a *moſt ſolemn covenant-engagement unto you*; put a *high eſtimate* upon this more than *ordinary priviledge*, and make a due *improvement* thereof; let the *thoughtful remembrance* of *this overaw* you to a *conſtant walking* in *his Holy ways*, and obſervation of his Statutes, *Deut.* 26. 17, 18, 19, 20. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways; and the Lord hath avouched thee this day to be his peculiar People, and that thou ſhouldeſt keep all his Commandments, and to make thee high above all Nations in Praiſe, and in Name and in Honour; that thou mayeſt be a Holy People unto the Lord thy God: Let the *memory* of *this* be always *recent* and *freſh* upon your *Spirits*, and it will much *influence perſiverance* in *Holineſs*, and prove an excellent *Antidote* againſt *Apoſtaſy*.

2. The

2. The *Goſpel Church* is often called the *Kingdom* of *Heaven*, Mat. 3. 2. and 5. 19. and 11. 12. and 13. 14. and 16. 19. And if *God* hath made you *Members* hereof, it is a *vertual declaration* of his Mind and Counſel, concerning your *Election* from *Eternity* and *Salvation* to all *Eternity*; which calls aloud upon you for *Spiritual Rejoycing*, more than if you had been made *Earthly Kings* and *Queens*, Luke 10. 20. In this rejoyce not, that the Spirits are Subject unto you, but rather rejoyce becauſe your Names are written in Heaven, 2 *Theſ.* 2. 13, 14, 15. We are bound to give thanks unto God alway for you Brethren, Beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit, and belief of the Truth, whereunto he called you by our Goſpel, to the obtaining of the Glory of our *Lord Jeſus*: Epheſ. 1. 4, 5, 6. 2 *Tim.* 1. 9, 10.

3. Though once ye were Darkneſs, yet now ye are all the *Children of Light*, and of the *Day*: Therefore *ſleep not* as *others*, but *watch* and be *ſober*, 1 *Theſ.* 5. 5, 6, 7. They that ſleep ſleep in the Night, and they that are Drunken are Drunken in the Night; but let us who are of the Day, be ſober, putting one the Breaſtplate of Faith, and for a Helmet the hope of Salvation, *Rom.* 13. 12, 13. The Night is far ſpent, the Day is at hand, let us therefore caſt off the works of Darkneſs, and put on the armour of Light; let us walk honeſtly as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and En-

vying

Envying, but put on the *Lord Jeſus Chriſt*, and make no proviſion for the Fleſh, to fulfill the Luſts thereof, 1 *Pet.* 2. 9, 10. Ye are a choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People, that ye ſhould ſhew forth the praiſes of him that hath called you out of Darkneſs into his marvellous Light, which in time paſt were not a People, but are now the People of God, which had not obtained mercy, but have now obtained mercy. Dearly beloved, I beſeech you, as Strangers and Pilgrims, abſtain from Fleſhly Luſts which war againſt the Soul, having your converſation honeſt among the Gentils, that whereas they ſpeak againſt you as evil doers, they may, by your good works which they ſhall behold, Glorifie God in the day of viſitation, *Math.* 5. 16.

4. You are made *ſharers* and *copartners* with *Chriſt* in all the *Privileges* and *Precious things*, which he has purchaſed with his Blood, 1 *Pet.* 1. 18, 19, 20. And wherein will you *teſtifie* your *thankfulneſs* to him? Has he *Died* for you, and will not *love conſtrain* you to live unto him? 2 *Cor.* 2. 5, 14. As he *Died* for your *ſins*, ſo he *Roſe* for your *juſtification*, Rom. 4. 25. And will not you *Dye to Sin* and aſcend in your *Hearts* after him? Will not you *ſtudy* to *know* the Power of *his Reſurrection*, and the *Fellowſhip* of *his Sufferings*, being made *conformable* to *his Death*? Phil. 3. 10, 11? Rom. 6. 10, 11, 12, 13. In that he Died, he Died unto ſin once; but in that he Liveth, he Liveth unto God: Likewiſe ye alſo reckon your ſelves to be Dead unto Sin, but alive unto God, through *Jeſus*

Chriſt

Chriſt our Lord: Let not Sin therefore reign in your Mortal Bodies, that ye ſhould obey it in the Luſts thereof, neither yield your Members as Inſtruments of unrighteouſneſs unto Sin; but yield your ſelves unto God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs unto God: He hath now *broke the Serpents Head*, *triumphed* over *Principalities and Powers*, taken away the *Hand-Writing* of the Old *Covenant* that was *againſt you*, Nailing it to his Croſs; has *conquered* the *World*, and *delivered* you *from it*: Has made *Death ſtingleſs*, and has *ſwallowed* up the *Grave* in *victory*; *has aboliſhed* the *condemning Power* of the *Law*, *himſelf* being made a *curſe* for you. What hinders then, but that you take up that Apoſtical Triumph, *Rom.* 8. to the end. Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that Died; Yea, rather that is riſen again, who is even at the Right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from all the Love of Chriſt? ſhall tribulation? who are the *Enemies*, and what are the *evils*, which the Church redeemed with the Blood of God, ſhould be afraid of, *Heb.* 10. 19, 21, 22. Having therefore, Brethren, boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way, which he has conſecrated for us, through the Veil, that is to ſay, his fleſh, and having a high Prieſt over the Houſe of God, let us draw near with a true Heart, in full aſſurance of Faith; having our Hearts ſprinkled from an evil conſcience, and our Bodies waſhed with pure water, with the thing it ſelf that was ſignified by legal waſhings.

5. God has *repoſed* this *great truſt* in you to be *Inſtrumental conſervators* of his *Truths* and *Ordinances*, Rom. 3. 2. 1 Tim. 3. 15. Shew *fidelity* in *preſerving truth among your ſelves*, keeping your *Underſtandings* and *Judgments untainted* with *errours* and *hereſies*, Acts 20. 29, 30, 31. Eph. 4. 14. Heb. 13. 9. Be not carried about with ſtrange Doctrines, for it is a good thing that the Heart be eſtabliſhed with Grace, not with ~~Meats~~, which have not profited them that have been occupied therein, 2 *Cor.* 2. 11. 2, 3, 4. I am jealous over you with a Godly jealouſie, for I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin to Chriſt; but I fear leſt by any means, as the Serpent beguiled *Eve*, through his Subtilty, ſo your Minds ſhould be corrupted from the ſimplicity that is in Chriſt: ~~For if he that cometh preceiveth another Jeſus whom we have not prepared, or if ye receive another Spirit which ye have not received, or another Goſpel, which ye have not accepted, ye might well bear with him~~, *Gal.* 1. 8. Though we or an Angel from Heaven, Preach any other Goſpel unto you, than that which we have Preached unto you, let him be accurſed: *Contend for the truth*, againſt all that ſhall *corrupt* or *oppoſe* it, Jude 1. Let no *Ordinance* be *loſt*, or *adulterated* with your good will; reſtore all to their *primitive purity*, and keep them in it: Let the word of the Lord alſo go forth from you, unto others, that you being the Lord's Holy Mountain, may be a rich Bleſſing to all places round about, *Ezek.* 34. 26. *Pſal.* 110. 2. *Think* your *ſelves* of ſome *expedient* how to *propagate* the *Goſpel*, according to your *capacities*, *abilities*, and as *preſent Providences* will permit, after the

the pattern of the Church of *Theſſalonica*, 1 Ep. 1 Chap. v. 6, 7, 8. Yea, become followers of us, and of the Lord; having received the Word in much affliction, with joy of the Holy Ghoſt, ſo that ye were examples to all that were at *Macedonia*, and *Achaia*, for from you ſounded out the word of the Lord.

6. *God* has *fenced* you with many *Hedges*, and *ſtrong Fortifications*, to wit with his *own Power*, *Providence*, *Spirit*, *Word*, *Angels*, and *other Creatures*, inſomuch that the *Gates* of *Hell* ſhall not prevail againſt you: Let therefore *Mount Zion* be *glad*, and the Daughters of *Judah* be glad; walk about *Zion*, go round about her, tell the Towers thereof; mark well her Bulwarks, conſider her Palaces, that ye may tell it to the Generations following, for this God is our God for ever and ever, he will be our guide unto Death, *Pſ.* 48. to the end *Iſa.* 4. 5, 6. The Lord will create upon every dwelling place of Mount *Zion*, and upon the Aſſemblies, a Cloud and Smoke by Day, and ſhining of a Flaming Fire by Night; for upon all the Glory ſhall be a defence; and there ſhall be a Tabernacle for a Shadow in the Day-time from the Heat, and for a place of Refuge, and for a covert from the Storm and Rain. And 41. 10, 11, 12. Fear not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the Right Hand of my Righteouſneſs; behold all they that were incenſed againſt thee ſhall be aſhamed, and confounded: They ſhall be as nothing, and they that ſtrive with thee, ſhall periſh: Thou ſhalt ſeek them, and ſhalt not find them; even them that contended with thee, they

that were againſt thee ſhall be as nothing, and as a thing of nought,

7. As *God* has made many *Promiſes* to you, nay indeed all Promiſes are Yea and Amen to you that believe, 2 *Cor.* 1. 20. So ſuck the Breaſts of theſe Conſolations, and let the Word of Chriſt dwell Richly in you, in all Wiſdom, *Col.* 3. 16. *Chuſe Promiſes* as a *part of your Portion*, Pſal. 119. 111. *Acting Faith* and *Patience*, for the accompliſhment thereof, and *comforting your ſelves therewith*, in all your *Afflictions*, *Diſtreſſes*, and *Tribulations*: Get ſome *compendious Catalogue*, not only in your *Heads*, but alſo in your *Hearts*, of ſuch promiſes eſpecially which may afford you ſome *comfortable relief* againſt the *temptations* and *troubles* that do *ordinarly attend a Church-ſtate*: I'le inſtance in a few, to ſhew you how to make improvement of the reſt.

1. Are you at any time under *perturbation* of *Mind*, fearing the *Rage* and *Rejection* of the *Men of the World* for your *ſeparation*, *not walking with them* in the *ſame way of viſible Worſhip*? Let that of 2 *Cor.* 6. 17, 18. be ready at hand as a preſent remedy: Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord God Almighty: Its true this Scripture is principally underſtood, of ſeparation from Idolatry and Idolaters, but not excluſive of other ſeparations, where there is viſible Kighteouſneſs and Unrighteouſneſs, Light and Darkneſs, Chriſt and Belial, Piety and Tolerated Profaneſs: As you may ſee v. 14. 15.

2. Is the want of *able Officers*, or being deprived of ſuch as ye had, your grief? Make uſe

of *Ezek.* 34. 15, 16. *I* will feed them in a good Paſture, and upon the high Mountains of *Iſrael* ſhall the Fold be: I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and ſtrengthen that which was ſick, *Jer.* 3. 14, 15. I will take you one of a City, and two of a Family, and I will bring you to *Zion*, and I will give you Paſtors according to mine Heart, which ſhall feed you with Knowledge and Underſtanding: If it be for God's Glory and your good, you may believe that ſome time or other that of *Iſa.* 30. 20, 21. ſhall be fulfilled: I limit not the Holy One to Days, Weeks, Months or Years, Though the Lord give you the Bread of Adverſity, and the Water of Affliction, yet ſhall not thy Teachers be removed into a Corner any more, but thine Eyes ſhall ſee thy Teachers, and thine Ears ſhall hear a Word behind thee, ſaying, this is the way, walk ye in it, when ye turn to the Right Hand and to the Left.

3. Are you a *reproach* to *Neighbours*, *vile* and *contemptible* in the *Eyes* of *all that are round about*? See Iſa. 28. 5. The Lord of Hoſts ſhall be for a Crown of Glory, and for a Diadem of Beauty to the reſidue of his People. And 62. 3. Thou ſhalt alſo be for a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God. Thou ſhalt no more be termed, forſaken, neither ſhall thy Land any more be termed, deſolate, but thou ſhalt be called *Hephzibah*, and thy Land *Beulah*, for the Lord delighteth in thee, and thy Land ſhall be Married, *Iſa.* 51. 7. Hearken unto me ye that know Righteouſneſs, the People in whoſe Heart is my Law, Fear ye not the reproach of Men, neither be afraid of their Reviling

Revilings, for the Moth ſhall eat them up as a Garment, and the Worm ſhall eat them as Wooll; but my Righteouſneſs ſhall be for ever, and my Salvation from Generation to Generation, *Iſa.* 54. 4, 5. *Ezek.* 36. 15.

4. Is it ſo that *Ordinances* do you but *little good*, your *Souls* are ſtill *Barren* and *Unfruitful*, for all their *droppings*, and *bedewings*? Act Faith upon *Pſal.* 92. 13, 14. The Righteous ſhall Flouriſh like the Palm-Tree, he ſhall grow like a Cedar in *Lebanon*: Thoſe that be Planted in the Houſe of the Lord ſhall Flouriſh in the Courts of our God, they ſhall ſtill bring forth Fruit in Old Age, they ſhall be Fat and Flouriſhing, to ſhew that the Lord is upright, *Iſa.* 27. 3, 6. I the Lord water the Vineyard of Red Wine every moment: He ſhall cauſe them that come of *Jacob* to take Root, *Iſrael* ſhall Bloſſom and Bud, and fill the Face of the World with Fruit, And 35. 5, 6, 7. Then ſhall the Eyes of the Blind be opened, and the Ears of the Deaf ſhall be unſtopped: Then ſhall the Lame Man Leap, as an Hart, and the Tongue of the Dumb ſhall ſpeak: For in the Wilderneſs ſhall Waters break out, and Streams in the Deſert: The parched Ground ſhall become a Pool, and the Thirſty Land Springs of Water, in the Habitation of Dragons, where each lay, ſhall be Graſs, with Reeds and Ruſhes. And 44. 3, 4. I will pour Water upon him that is Thirſty, and Flouds upon the dry Ground, I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Offſpring, and they ſhall Spring up as among the Graſs, as Willows by the Water ſide, *Mal.* 4. 2. Unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings,

and

and ye ſhall go forth, and grow up as Calves of the Stall.

5. Are you *troubled* with any *bad Members*, the *Looſneſs* and *Carnality* of whoſe *Converſation* proves a *ſcandal* to the *Goſpel*, and a *reproach* to your *profeſſion*? Comfort your ſelves with the *promiſed purity* of ſuch a *Church-ſtate* yet to come; which will admit of no Perſons viſibly unholy, *Zech.* 14. 20, 21. In that Day ſhall there be upon the Bells of the Horſes, Holineſs to the Lord: And the Pots of the Lord's Houſe, ſhall be like Bowls before the Altar; yea, every Pot in *Judea* and in *Jeruſalem* ſhall be Holineſs unto the Lord of Hoſts, and all they that Sacrifice ſhall come and take of them, and ſeeth therein; and in that Day ſhall there be no more the Canaanite in the Houſe of the Lord of Hoſts, *Iſa.* 35. 4, 5. And a High-way ſhall be there, and it ſhall be called the way of Holineſs: The unclean ſhall not paſs over it; but it ſhall be for thoſe: The way-faring Men, tho' Fools, ſhall not err therein: No Lion ſhall be there, nor any Ravenous Beaſt ſhall go up thereupon; but the Redeemed of the Lord ſhall walk there, *Iſa.* 60. 21. Thy People ſhall be all Righteous, *Zeph.* 3. 13. The remnant of *Iſrael* ſhall not do Iniquity, nor ſpeak Lyes; neither ſhall a deceitful Tongue be found in their Mouth,

6. Are you troubled with *inteſtine diviſions*, *carnal diſcords*, *ſtriſes*, *emulations*, and *envyings*, by reaſon of which you cannot *cordially joyn together in Acts* of *Worſhip*? See *Zeph.* 3. 9. I will turn to the People a pure Language, that they may call upon the Name of the Lord, to ſerve him with one conſent, *Zech.* 14. 9. The Lord ſhall be King over all the Earth. In that Day ſhall be one Lord, and his Name one, *Jer.*

32. 39. I will give them one Heart, and one Way, that they may fear me for ever, for the good of them, and of the Children after them, *Iſa.* 11. 13. *Ephraim* ſhall not envy *Judah*, and *Judah* ſhall not vex *Ephraim*: Though this promiſe does more particulary relate to a Reconciliation between the Ten *Tribes* and the Two, yet by converting it into a Prayer it is applicable to your caſe. Thus, Lord, haſt thou ſaid that thou wilt do [illegible] for the *Jews*, and will not thou do ſo alſo for us? Are not we made partakers of the fatneſs of the Olive, are not their privileges ours? And their promiſes in ſome degree ours? *Eph.* 3. 6. And, 2. 13, 14, 15, 16, 17, 18.

7. Are you ſo *poor* in *temporals*, that you know not how to *Subſiſt* your ſelves, nor how to *maintain your Poor*? See *Pſal.* 132. 13, 14, 15. The Lord hath choſen *Zion*, he hath deſired it for his Habitation: This is my reſt for ever, here will I dwell; I will abundantly bleſs her Proviſion, I will ſatisfie her Poor with Bread. And 33. 18. The Eyes of the Lord is upon them that fear him, to keep them alive in time of Famine. And 34. 9, 10. Ther's no want to them that fear the Lord: The young Lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.

8. Have you much ado to *truſt God* for your *Children* and *Poſterity*, how they ſhall be *provided* for, as to *Spirituals* and *Temporals*, See 5 *Gen.* 17. 7. I will eſtabliſh my Covenant between me and thee, and thy Seed after thee in their Generations, for an Everlaſting Covenant, to be a God unto thee, and to thy Seed after thee, *Iſa.* 59. 21. My Spirit and my words ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed,

nor

nor out of the Mouth of thy Seeds Seed, *Deut.* 4. 40. Thou ſhalt keep his Statutes and Comandments, which I command thee this Day, that it may go well with thee, and with thy Children after thee, *Pſal.* 103. 17. The mercy of the Lord is from Everlaſting to Everlaſting upon them that fear him, and Righteouſneſs unto his Childrens Children, *Acts* 2. 39. The promiſe is to you and to your Children, *Iſa.* 44. 3. and 65. 23. and 66. 22. *Pſal* 102. 28. and 89. 30, 31, 32, 33.

9. Are you at any time under *deſpondency*, becauſe of *perſecution* for the Goſpel? See *Math.* 5. 10, 11, 12. Bleſſed are they which are perſecuted for Righteouſneſs ſake, for their's is the Kingdom of Heaven: Bleſſed are ye when Men ſhall revile you, and perſecute you; and ſhall ſay all manner of Evil againſt you falſely, for my Name ſake: Rejoyce and be exceeding glad, for great is your reward in Heaven: So perſecuted they the Prophets which were before you, *Mark* 10. 29, 30. Verily I ſay unto you, there's no Man that hath left Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my ſake, and the Goſpels, but he ſhall receive now an hundred-fold in his time, Houſes and Brethren with perſecutions, and in the World to come Eternal Life, 1 *Pet.* 4. 12, 13, 14. Beloved, think it not ſtrange concerning the fiery tryal which is to try you, as though ſome ſtrange thing happened unto you, but rejoyce in as much as ye are partakers of Chriſt's Sufferings; that when his Glory ſhall be revealed, ye may be glad alſo with exceeding joy: If ye are reproached for the Name of Chriſt, happy are ye, for the Spirit of Glory and of God reſteth upon you. Are you convented before Courts, and called before Magiſtrates

Magiſtrates, and know not how to carry it in ſuch a caſe? See *Math.* 10. 18, 19, 20. Ye ſhall be brought before Governours and Kings, for my ſake for a Teſtimony againſt them, and the *Gentils*: But when they deliver you up, take no thought how, or what ye ſhall ſpeak; it ſhall be given you in that ſame hour: For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

10. If the Lord ſhould ſuffer you to be *Impriſoned*, or *Baniſhed*, be comforted from *Jer.* 15. 11. The Lord ſaid, Verily it ſhall be well with thy Remnant; verily I will cauſe the Enemy to entreat thee well in the time of Evil, and in the time of Affliction, *Pſal.* 12. 5. For the oppreſſion of the Poor, for the Sighing of the Needy. Now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him that puffeth at him, *Iſa.* 35. 10. The ranſomed of the Lord ſhall return to *Zion* with Songs, and Everlaſting joy upon their Heads, they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away, *Jer.* 30. 18, 19. 20 Thus ſaith the Lord, behold I will bring again the Captivity of *Jacob*'s Tents, and have mercy on his dwelling places; and out of them ſhall proceed thanksgiving, and the voice of them that make merry: I will Multiply them, and they ſhall not be few: I will alſo Glorifie them and they ſhall not be ſmall: Their Children alſo ſhall be as aforetime, and their Congregation ſhall be eſtabliſhed before me, and I will puniſh all them that oppreſs them. And 33. 10, 11.

11. Are you afraid that you may ſo *Apoſtatize* and *fall away* as *ceaſe to be a Church*, and God's People? See *Iſa.* 54. 9, 10. As I have Sworn, that the Waters of *Noah* ſhall no more go over the

the Earth; ſo have I Sworn that *I* would not be Wrath, nor Rebuke thee: For the Mountains ſhall depart, and the Hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy one thee, *Jer.* 31. 35, 36, 37. Thus ſaith the Lord, which giveth the Sun for a Light by Day, which divideth the Sea, when the Waves thereof Roar. If thoſe Ordinances depart from before me, ſaith the Lord, then the Seed of *Iſrael* alſo ſhall ceaſe from being a Nation before me for ever: Thus ſaith the Lord; if Heaven above can be meaſured, and the Foundations of the Earth be ſearched out beneath, I will alſo caſt off all the Seed of *Iſrael*, for all that they have done, *Joh.* 10. 27, 28, 29. My Sheep hear my voice, and I know them, and they follow me, and they ſhall never periſh, neither ſhall any Man pluck them out of my Hand: My Father which gave them me, is greater than all, and no Man is able to pluck them out of my Father's Hand.

Laſtly, Would you be *comforted* with ſome *grounded aſſurance*, that *God's work* in the *latter Days* ſhall *go on* and *proſper maugre* all *oppoſition*? The Kingdom of Chriſt ſhall be advanced, *i. e.* There ſhall be a glorious reformation in Doctrine, Worſhip and Diſcipline; Antichriſt and Antichriſtianiſm ſhall gradually be extirpated. God's ancient People the *Jews*, ſhall be converted, and a more abundant meaſure of the Spirit of the Lord ſhall be poured forth. See *Iſa.* 2. Begin. *Micah* 4. Begin: In the laſt Days it ſhall come to paſs, that the Mountain of the Houſe of the Lord ſhall be eſtabliſhed in the top of the Mountains, and it ſhall be exalted

above

above the Hills, and People ſhall flow unto it, and many Nations ſhall come and ſay, Let us go up to the Mountain of the Lord, and to the Houſe of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths: For the Law ſhall go forth of *Zion*, and the word of the Lord from *Jeruſalem. v.* 5, 6, 7. All People will walk every one in the Name of his God, and we will walk in the Name of the Lord our God, for ever and ever: In that Day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: And I will make her that halted a Remnant, and her that was caſt far off, a ſtrong Nation; and the Lord ſhall Reign over them in Mount *Zion* from hence forth even for ever, *Pſal.* 2. 6, 7, 8. 2 *Theſ.* 2. 8, 9. Then ſhall that wicked be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and deſtroy with the brightneſs of his coming, *Rev.* 14. 6, 7, 8, 9. *Rom.* 11. 25, 26. *Rev.* 11. 15.

Would you know how to *demean your ſelves*, to them that are *over you in the Lord?*

1. You *owe* them *Love* and *Reſpect* for their *Office*, and *Works ſake*, as they are the repreſenteves of Chriſts Perſon, 1 *Theſ.* 5. 12, 13. We beſeech yon Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you, and to eſteem them very highly for their works ſake, *Gal.* 4. 13, 14. Ye know how through infirmity of the Fleſh, I Preached the Goſpel to you at firſt, and my temptation which was in the Fleſh, ye deſpiſed not, nor rejected, but received me as an Angel of God, even as Chriſt Jeſus: I bear you record, that if it had been poſſible, ye would have plucked out your own Eyes and have given them to me.

2. Be not *too credulous* of *every calumny and report* that's raiſed againſt them without *due Examination* of the *truth* or *falſhood* thereof, 1 *Tim.* 5. 19, Againſt an Elder receive not an accuſation, but before two or three witneſſes.

3. *Walk according* to their *example*, ſo far as they are *followers of Chriſt*, Phil. 3. 17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an example, 1 *Cor.* 4. 15, 16. Though ye have Ten Thouſand inſtructors in Chriſt, yet have ye not many Fathers, for in Chriſt Jeſus have I begotten you, through the Goſpel; therefore I beſeech you be followers of me. And 11. 3. Be ye followers of me, even as I alſo am of Chriſt, 1 *Theſ.* 1. 5, 6, *Jam.* 5. 10. Take my Brethren the Prophets, who have ſpoken in the Name of the Lord for an example of ſuffering, affliction, and of patience.

4. Pray heartily for them, *Rom.* 15. 30, 31. Now I beſeech you Brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit, that ye ſtrive together with me in your Prayers to God for me, that I may be delivered from them that do not believe in *Judea*: And that my ſervice which I have for *Jeruſalem*, may be accepted of the Saints; that I may come unto you with joy, by the will of God, and may be refreſhed with you, *Epheſ.* 6. 19, 20. And for me, that utterance may be given unto me, that I may open my Mouth boldly, to make known the Miſtery of the Goſpel, for which I am an Ambaſſador in bonds, that therein I may ſpeak boldly, as I ought to ſpeak, 2 *Theſ.* 2. 1, 2. Brethren, pray for us, that the Word of the Lord may have free courſe, and be glorified

even as it is with you, and that we may be delivered from unreaſonable and wicked Men; for all Men have not Faith, *Heb.* 13. 18, 19. Pray for us, for we truſt we have a good conſcience in all things, willing to live honeſtly: But I beſeech you the rather to do this, that I may be reſtored to you the ſooner, *Phil.* 1. 19, 20

5. Give *obedience* to their *Doctrine*, and *ſubmiſſion* to their *cenſures* which are *according to* the *Goſpel*, and *adminſtred* in the *name of Chriſt*, Heb. 13. 17. Obey them that have the Rule over you, and ſubmit your ſelves, for they watch for your Souls; as they that muſt give account, that they may do it with Joy, and not with Grief, for that is unprofitable for you.

6. If they *devote themſelves*, *Souls*, *Bodies Strength*, *Time*, *Talents*, with whatever is deareſt to them, *wholly* for the *ſervice* of *your Souls*, and to *comunicate Spiritual things unto you*, its agreeable to the mind of Chriſt, and ſound reaſon that you ſhould communicate temporal things unto them, according to your abilities, and as the neceſſities, in doing, or ſuffering, do require, *Gal.* 6. 6. Let him that is taught in the word communicate to him that teaches, in all good things, 1 *Cor.* 9. 6, 7, 8. Have not we Power to forbear working? Who goeth a Warfare at any time on his own charges? Who plants a Vineyard, and eats not the Fruit thereof? And who feedeth a Flock, and eateth not of the Milk of the Flock? Say I theſe things as a Man? Or ſaith not the Law the ſame alſo? For it is written in the Law of *Moſes*, thou ſhall not muzzle the Mouth of the Ox that treadeth out the Corn: Doth God take care for Oxen? Or ſaith he it altogether for our ſakes? For our ſakes no doubt this is written; that he

that Ploweth ſhould Plow in hope; and he that Threſheth in hope ſhould be partaker in hope: If we have Sown unto you Spiritual things, is it a great matter, if we ſhould reap your carnal things? Do not ye know, that they which Miniſter about Holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? even ſo hath the *Lord Ordained*, that they which Preach the Goſpel, ſhould live of the Goſpel, 1 *Tim.* 5. 17, 18. Let the Elders that Rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine; for the Scripture ſaith, *Deut.* 25. 4. Thou ſhalt not muzzle the Ox that treadeth down the Corn. And *Matth.* 10. 10. The labourer is worthy of his reward. If theſe or the like expreſſions were only the words of a Man, whoſe intereſt led him ſo to ſpeak, they might well be ſuſpected as ſavouring of ſelfiſhneſs, but by this time you and I know one another ſo well, that ther's no need for me to Apologize, for my thus writing: Though my adminiſtrations amongſt you have been attended with many other infirmities, yet in time I know, you will bear me witneſs, that I have not ſought yours, but you; neither indeed needed I to do ſo, for I muſt bear you this Teſtimony, that ſince my neceſſities have called for ſupply, you have been more ready to communicate than I to receive. My end is to inform you of the Mind of God in this thing, and to confirm your Faith in your Practice; doing what you do as an Ordinance of God, upon which you may expect a Bleſſing, according to *Matth.* 10. 40, 41. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me: He that receiveth a Prophet in the

name

name of a Prophet, ſhall receive a Prophet's reward: And whoſoever ſhall give to drink to one of theſe little ones a Cup of cold Water, only in the name of a Diſciple, verily he ſhall in no wiſe loſe his reward. And though you are ſufficiently inſtructed, yet this may be of uſe to others.

Duties of *Church Members towards one another.*

1 Study *unanimity* or *oneneſs of Mind* as much as is poſſible, 1 *Cor.* 1. 10. *I* beſeech you Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joyned together in the ſame Mind, and in the ſame Judgment, *Phil.* 2. 1, 2. If there be any conſolation in Chriſt, if any comfort of Love, if any fellowſhip of the Spirit, if any Bowels and mercy, fulfil ye my joy; that ye be like-minded, having the ſame Love, being of one accord, of one mind, *Rom.* 15. 5. The God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus; that ye may with one Mind and Mouth glorifie God, even the Father of our Lord Jeſus Chriſt.

2 Make conſcience of that *neceſſary*, but ſo much *neglected Duty* of *Brotherly Admonition*, Matth. 18. 16, 17. If thy Brother Treſpaſs againſt thee, go and tell him his fault between thee and him alone: If he ſhall hear thee, thou haſt gained thy Brother; but if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witneſſes every word may be eſtabliſhed: And if he ſhall neglect

lect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as a Heathen Man, and a Publican, *Rom.* 15. 14. I my ſelf am perſwaded of you, Brethren, that ye alſo are full of Goodneſs, filled with all Knowledge, able alſo to admoniſh one another, 2 *Theſ.* 3. 15. *Col.* 3. 16.

3. *Mutual Exhortation* is another Duty, *Heb.* 3. 12, 13. Take heed Brethren, leſt there be in any of you an evil Heart of unbelief, in departing from the living God: But exhort one another Daily, while it is called to Day, leſt any of you be hardned through the deceitfulneſs of Sin. And 10. 24, 25. Let us conſider one another, to provoke unto Love, and to good Works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another, and ſo much the more as ye ſee the Day is approaching.

4. Let not them that are *ſtrong*, in reſpect of *Knowledge*, *Gifts*, *Graces*, *Experiences*, *Attainments*, and *Enjoyments*, *Undervalue*, or *Diſeſteem* the *Weak*, and let not the Weak *envy* them that are *Strong*, Rom. 15. 1, 2. We that are Strong, ought to bear with the Infirmities of the weak, and not pleaſe our ſelves. And 12. 3. I ſay through the Grace given unto me, to every Man that is among you, not to think more highly of himſelf than he ought to think; but to think Soberly, according as God has dealt to every Man the meaſure of Faith, *v.* 10. In Honour preferring one another, 1 *Cor.* 12. Chap. throughout. Eſpecially *v.* 18. 21, 22. God hath ſet the Members, every one of them, in the Body, as it hath pleaſed him: The Eye cannot ſay to the Hand, I have no need of thee, nor again the Head

to the Feet, I have no need of you; nay, much more thoſe Members of the Body which ſeem to be more feeble, are neceſſary, and thoſe Members of the Body which we think to be leſs Honourable, upon theſe we beſtow more abundant Honour, and our uncomly parts have more abundant comlineſs, *Phil.* 2. 3. Let nothing be done through ſtrife or vainglory, but in lowlineſs of Mind let each eſteem other better than themſelves, *Rom.* 12. 16. Mind not high things, but condeſcend to Men of low Eſtate.

5. If any *difference* in *Principles* or *Practices* fall out among you, *perſue* after *Peace* notwithſtanding thereof, eſpecially if it be not in *fundamentals of Faith*, and if it be *viſible* that what the parties that differ from you do, is from a *Principle* of *Conſcience*, and are in all other things conſcientious, *Rom.* 4. 2, 3. One believeth that he may eat all things, another who is weak, eateth Herbs: Let not him that eateth, deſpiſe him that eateth not, *v.* 17, 18, 19. The Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt; for he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men: Let us therefore, follow after the things which make for Peace, and things wherewith one may edifie another, *Phil.* 3. 15, 16. Let as many as be perfect, be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you: Nevertheleſs whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing, *Epheſ.* 4. 3, 4, 5, 6.

6. *Harbour* not *ſuſpicious thoughts* of one *anothers Hypocriſy*, Rom 14. 4. Who art thou that judgeſt another Man's Servant? To his own Maſter

Maſter he ſtandeth or falleth; yea he ſhall be holden up: *v.* 10. Why doſt thou judge thy Brother? We ſhall all ſtand before the Judgment-ſeat of Chriſt, *Jam.* 4. 11, 12. Speak not evil one of another, Brethren, he that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law; but if thou judge the Law, thou art not a Doer of the Law, but a Judge: There is one Lawgiver, who is able to ſave and to deſtroy, Who art thou that judgeſt another? *Matth.* 7. 1, 2. Judge not, that ye be not Judged; for with what Judgment ye Judge, ye ſhall be Judged, and with what Meaſure ye meet, it ſhall be Meaſured to you again.

7. Be very *tender* of doing any thing that may *give juſt cauſe of offence* to *your Spiritual Relations*, eſpecially in *matters indifferent*, Rom. 14. 13, 14. Let no Man put a ſtumbling-Block, or an occaſion to fall in his Brother's way: I know, and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf, (*i. e.* none of thoſe Meats which were unclean under the Law, are ſo now made under the Goſpel) but to him that eſteemeth any thing unclean, to him it is unclean: If thy Brother is deſtroyed with thy Meat, thou walkeſt not charitably; deſtroy not him with thy Meat for whom Chriſt Dyed, 1 *Cor.* 9. 10, 11, 12, 13. Take heed leſt by any means this liberty of yours become a ſtumbling Block to them that are Weak: For if any Man ſee thee which haſt knowledge, ſit at Meat in the Idols Temple, Shall not the Conſcience of him that is weak be emboldned to eat thoſe things which are offered to Idols? And through thy knowledge ſhall the weak Brother periſh, for whom Chriſt Died?

But when ye ſin ſo againſt the weak Brethren, and wound their weak Conſcience, ye ſin againſt Chriſt; wherefore if Meat make my weak Brother to offend, I will eat no Fleſh while the World ſtandeth, leſt I make my weak Brother to offend, 1 *Cor.* 10. 23, 24. All things are Lawful for me, but all things are not expedient; all things are Lawful for me, but all things edifie not; let no Man ſeek his own, but every Man anothers Wealth. *v.* 32. 33. Give none offence, neither to the *Jews* nor to the *Gentiles*, nor to the Church of God, even as I pleaſe all Men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved, *Matth.* 18. 6, 7. *Gal.* 5. 13. 1 *Pet.* 2. 16.

8. *Viſit one another* as *frequently* as your *occaſions* will give leave, and let your Viſits be as *Acts of Charity*: When you come together ſpend not your time in *talking* of *News*, *Trifles*, or *againſt others*, but fall upon ſome *Soul-edifying diſcourſe*, Mal. 3. 16. They that feared the Lord ſpake often one to another, and the Lord hearkned and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and thought upon his Name, and they ſhall be mine, ſaith the Lord of Hoſts in that Day when I make up my Jewels. *Epheſ.* 4. 29. Let no corrupt Communication proceed out of your Mouth, but that which is good to the uſe of edifying, that it may Miniſter Grace to the hearers. *Col.* 4. 6. Let your Speech be always with Grace, ſeaſoned with Salt.

9. *Pray one for another*, Epheſ. 6. 18. Praying always, with all Prayer and Supplication in the Spirit, watching thereunto with all Perſeverance, and Supplication for all Saints.

10. Shew

10. Shew a *tender Sympathy* with each other in your ſeveral conditions, 1 *Pet.* 3. 8. Have compaſſion one of another, and be pitiful, 1 *Cor.* 12. 26. If one of the Members do ſuffer, all the Members ſhould ſuffer with it: If one Member be Honoured, all the Members ſhould rejoyce with it, *Gal.* 6. 2. Bear one anothers Burdens, and ſo fulfill the Law of Chriſt.

11. *Confeſs your faults one to another*, and *forgive one another*, even where there has been not only ſuppoſed, but *real injuries*, Jam. 5. 16. Col. 3. 12, 13. Put on, as the elect of God, Holy and Beloved, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Longſuffering, forbearing one another, and forgiving one another, even as Chriſt forgave you, ſo alſo do ye, *Matth.* 5. 23. If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy gift.

12. If there are ſuch among you as are *really Poor*, *Sick*, *Aged*, and *Infirm*, not *able* to *work* for themſelves, or *impoveriſhed* by the *Hand of Providence*, contribute to their *neceſſities* out of that which God has lent you, 1 *John* 3. 17. Who ſo hath this World's Good, and ſeeth his Brother need, and ſhutteth up his Bowels of compaſſion from him, how dwelleth the Love of God in him? Read the whole Eighth Ch. of the 2 Epiſtle to the *Corinthians*: Where the Apoſtle exhorts them unto a liberal diſtrubition to the poor Saints at *Jeruſalem*, from the example of the *Macedonians*, from the commendation of their former forwardneſs, from the example of Chriſt, and the Spiritual profit that would redound to themſelves thereby.

Moreover, Brethren, we do you to wit of the Grace of God, beſtowed on the Churches of *Macedonia*, how that in a great tryal of Affliction, the abundance of their Joy, and their deep Poverty abounded unto the Riches of their liberality: For to their Power I bear record; yea and, beyond their Power, they were willing of themſelves, praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of Miniſtring to the Saints: Therefore as ye abound in every thing, in Faith, in Utterance, in Knowledge, in all Diligence, and in your Love to us; ſee that ye abound in this Grace alſo: For ye know the Grace of our Lord Jeſus Chriſt that though he was Rich, yet for your ſakes he became Poor, that ye through his Poverty might become Rich. See alſo the whole 9th Chap. Where he ſtirreth them up to a bountifulneſs in Almſgiving, as being a Sowing of Seed which ſhall return a great increaſe to them, and occaſion great thankſgivings unto God: As touching the Miniſtring of the Saints, it is ſuperfluous for me to write unto you; for I know the forwardneſs of your Mind: But this I ſay, he which Soweth ſparingly, ſhall Reap ſparingly, and he which Soweth bountifully, ſhall Reap bountifully; every Man as he purpoſeth in his Heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a chearful giver: And God is able to make all Grace abound towards you, that ye always having all-ſufficiency in all things, may abound to every good Work being enriched in every thing to all Bountifulneſs, which cauſeth through us thankſgiving unto God: For the adminiſtration of this ſervice, not only ſupplyeth the want of the Saints, but is abundant alſo by many thankſgivings unto God;

God; while by the experiment of this Miniſtration, they glorifie God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto all Men. If it be duty to diſtribute to the neceſſities of Members of other Churches, how much more to thoſe of your own? The ſubſtance of all the forementioned Duties is reduceable to this one, of Love: And though this be a thing you are not ignorant of, and tho' in every Epiſtle I have put you in mind of it, yet it is not altogether in vain to do ſo ſtill; nay, while I breath and have any opportunities afforded for correſpendence in this way, I muſt breath forth ſomething of this Evangelical Doctrine of Chriſt to you, Love one another, Love one another, Love one another, 1 *Pet.* 1. 22. Seeing ye have purified your Souls in obeying the Truth, through the Spirit, unto unfeigned Love of the Brethren: See that ye Love one another with a pure Heart fervently, 1 *Theſ.* 4. 9, 10. As touching Brotherly Love; ye need not that I write unto you, for ye are taught of God to Love one another; and indeed ye do it to all the Brethren which are in all *Macedonia*; but we beſeech you Brethren, that ye increaſe yet more and more, *Joh.* 13. 35. By this ſhall all Men know, that ye are my Diſciples, if ye have Love one to another, *Rom.* 12. 9. Let Love be without diſſimulation, 1 *John* 3. 18. My little Children, let us not Love in Word or in Tongue, but in deed and in truth, and hereby we know that we are of the Truth, and ſhall aſſure our Hearts before him, 1 *John* 2. 8. 9, 10, 11. A new Commandment I write unto you, becauſe the Darkneſs is paſt, and the true Light now ſhineth; he that ſaith he is in the

Light, and hateth his Brother, is in Darkneſs even until now: He that Loveth his Brother abideth in the Light, and there is no occaſion of ſtumbling in him. And 4. 7, 8. Beloved, let us Love one another, for Love is of God; and every one that Loveth is Born of God, and knoweth God; he that knoweth not, loveth not God for God is Love. *v.* 16. He that dwelleth in Love dwelleth in God, and God in him. *v.* 20. 21. 1 *Cor.* 13. Though I ſpeak with the Tongues of Men and Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal. Charity ſuffereth long, and is kind. Charity envyeth not, vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; Charity never faileth, 1 *Theſ.* 3. 12. The Lord make you to increaſe and abound in love one towards another, and towards all Men, even as we do towards you.

Duties of a conjugal Relation.

1. Ye that are *Husbands*, *Love your Wives*: Let her that *lives in your* Boſom have your *Heart* and *Affection*, ſo far as it is *communicable* to any Creature, *Epheſ.* 5. 25. Husbands love your Wives even as Chriſt alſo loved the Church. *v.* 28. So ought Men to love their Wives, as their own Bodies; he that loveth his Wife loveth himſelf, for no Man ever yet hated his own Fleſh: Love Purely, Peculiarly, Sincerely, and Conſtantly: Let not Sickneſs, Poverty, Deformity, old Age, or Infirmities, cauſe an abatement of your Affection.

2. Let

2. Let the *company* and *ſociety* of your *Wives* be *pleaſant* and *delightful* to you, Prov. 5. 18, 19. Let thy Fountain be Bleſſed, and Rejoyce with the Wife of thy Youth; let her be as the loving Hind, and as the pleaſant Roe; let her Breaſts ſatisfie thee at all times, and be thou always Raviſh't with her Love.

3. *Keep* the *Marriage-Covenant* as to the *diſpoſe* of your *Bodies*, Prov. 5. 15. Drink Waters out of thine own Ciſtern, and running Waters out of thine own Well, *v.* 20. Why wilt thou my Son, be Raviſh't with a ſtrange Woman, or embrace the Boſom of a Stranger? Flee Fornication, Uncleanneſs, Adultery, Inceſt, and all Tentations leading thereunto, *Prov.* 6. 25, 26. Luſt not after the Beauty of a Stranger in thine Heart, neither let her take thee with her eyelids; for by means of a Whoriſh Woman a Man is brought to a morſel of Bread; and the Adultreſs will hunt for the precious life. Can a Man take Fire in his Boſom, and his Cloths not be Burnt? Can one go upon hot Coles and his Feet not be Burnt? So he that goeth in to his Neighbours Wife, whoſoever toucheth her he ſhall not be innocent. *v.* 32, 33. Who ſo committeth Adultery with a Woman lacketh underſtanding: He that doth it deſtroyeth his own Soul; a Wound and Diſhonour ſhall he get, and his Reproach ſhall not be wiped away. So 7. 22, 23, 24. *Col.* 3. 5, 6.

4. As you are not Adulterouſly to meddle with any ſtrange Woman; ſo 1 *Cor.* 7. 3, 4. let the Husband render unto the Wife due Benevolence; likewiſe alſo the Wife unto the Husband: The Wife hath not power of her own Body, but the Husband; and likewiſe alſo the Husband has

not

not power of his own Body, but the Wife: Defraud ye not one the other, except it be with conſent, for a time, that you may give your ſelves to Faſting and Prayer, and ſcome together again, that Satan tempt you not for your incontinency.

5. Let them communicate with you in all the good things which God beſtoweth upon you; provide liberally for them, letting them want no conveniencey which you can afford, cheriſhing and nouriſhing them as your own Bodies, and as Chriſt cheriſheth the Church, *Epheſ.* 5. 29. Be not harſh, nor hard, churliſh nor unkind, *Col.* 3. 19. Be not bitter againſt them.

6. *Dwell with them* as *Men of knwledge*, 1 Pet. 3. 7. Let your carriage towards them in all things be with *Prudence* and *Diſcretion*; admit them to a *copartnerſhip* with *your ſelves* in the *adminiſtration* of *domeſtical* and *familiar affairs*: Let them have *Power* over *Children* and *Servants*, Gen. 16. 6. Make uſe of their *advice* and *aſſiſtance* in common concerns, *Gen.* 21. 12. Correct their misdemeanours with *gentle* and *ſeaſonable admonitions*: If any difference happen, let there be a *ſpeedy reconciliation*; *ſtudy* one *anothers tempers*, and *bear* with one *anothers infirmities*.

7. Give *Honour* unto them as unto the *weaker Veſſels*, and as being Heirs together of the Grace of Life, that your Prayers be not hindred, 1 *Pet.* 3. 7. Its duty to pray together as Husbands and Wives, and conſequently your *demeanour* in *all things* ſhould be *ſuch*, that you may be *ready* upon *all occaſions* to go *Hand in Hand* to *Heaven*, and to the Throne of Grace together.

8. If you are providentially Yoaked with carnal and ungodly Wives, you are not to leave them;

nor

nor put them away, how croſs or untoward ſoever, if they are willing to continue with you: The ſame alſo I ſay, or rather the Apoſtle concerning Godly Wives that have wicked Husbands, 1 *Cor.* 7. 12, 13. If any Brother hath a Wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away; and the Woman which hath a Husband that believeth not, if he be pleaſed to dwell with her, let her not leave him; for the unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband: But if the unbelieving depart let him depart; a Brother or Siſter is not under Bondage in ſuch caſes: But God hath called us to peace; for what knoweſt thou, O Wife, whether thou ſhalt ſave thy Husband? Or how knoweſt thou O Man, whether thou ſhalt ſave thy Wife?

9. Get your *Hearts* every day more and more *weaned* from ſuch *dear Relations*, that when ever *God* ſhall be pleaſed to cauſe a *divorce* you may be able to *bear* it with ſuch *patience* and *contentation* as *becometh Chriſtians*, 1 Cor. 7. 29. This I ſay, Brethren, the time is ſhort, it remaineth, that they that have Wives be as tho' they had none, and they that weep, as tho' they wept not, for the Faſhion of this World paſſeth away, 1 *Theſ.* 4. 13, 14. I would not have you ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not even as others, which have no hope; for if we believe that *Jeſus* dyed, and roſe again, even ſo them alſo which ſleep in *Jeſus* will God bring with him.

Duties of Wives.

1 Let

1. Let it be your great care as to anſwer the end of your Creation, ſo alſo of *this inſtitution of Marriage*, which was that you ſhould be *meet helps* in *all things*, and *hindrances in nothing*, to your Husbands, Gen. 2. 18. The Lord ſaid, it is not good that Man ſhould be alone, I will make him an help meet for him: Be helpful to them in their *Souls*, *Bodies*, *Families* and *Eſtates*.

2. Let your Husbands have a *reverential reſpect* from you, being ſtudious how to pleaſe, and loath to diſpleaſe them, *Eph.* 5. 33. And the Wife ſee that ſhe reverence her Husband, 1 *Pet.* 3. 6. *Sarah* called her Husband Lord, 1 *Cor.* 7. 34. The unmarried Woman careth for the things of the Lord, that ſhe may be Holy, both in Body and Spirit: But ſhe that is Married careth for the things of the World, how ſhe may pleaſe her Husband.

3. Be *ſubject* and *obedient* to all their Lawful *commands*, Tit. 2. 4, 5. Teach the Young Women to be Sober, to Love their Husbands, to Love their Children, to be Diſcreet, Chaſt, keepers at home, obedient to their own Husbands, that the Word of God be not Blaſphemed, *Col.* 3. 18. Submit your ſelves to your own Husbands, as it is fit in the Lord, *Epheſ.* 5. 22, 23, 24. The Husband is the Head of the Wife, even as Chriſt is Head of the Church; therefore as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every thing, 1 *Pet.* 3. 1. Likewiſe ye Wives, be in ſubjection to your own Husbands, that if any obey not the Word, they may be won by the converſation of the Wives, while they behold your Chaſt Converſation coupled with fear, *v.* 5. 6. For after this manner in the old time, the Holy Women

Women who truſted in God, were in ſubjection unto their own Husbands, even as *Sarah* obeyed *Abraham*.

4. Be of a *quiet* and *meek Spirit*, counting that your chief Ornament, rather than coſtly Attire or gaudy Apparel, according to the Faſhion of the World, 1 *Pet.* 3. 4. Whoſe adorning, let it not be that outward adorning, of plaiting the Hair, and wearing of Gold, or putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price, 1 *Tim.* 2. 9, 10. Let Women adorn themſelves in modeſt Apparel, not with broidered Hair, or Gold, or Pearls, or coſtly Aray, but (which becometh Women profeſſing godlineſs) with good works. Read *Iſa.* 3 from *v.* 16. to the end.

Duties of Parents to Children.

1. *Inſtill Scripture-principles* into them from their *Infancy*; be *teaching* them, according to their capacities, to *know God*, and *themſelves*: Inſtruct them of the *Works of God*, of *Man's original happineſs* before the Fall, of his *miſery* now by Sin, of *Redemption* by Chriſt, and the glory of the World to come, *Pſal.* 75. 3, 4, 5, 6. which we have heard and known, and our Fathers have told us; we will not hide them from their Children, ſhewing to the Generation to come the praiſes of the Lord, and his ſtrength, and his wonderful works which he hath done: For he eſtabliſhed a Teſtimony in *Jacob*, and appointed a Law in *Iſrael*; which he commanded our Fathers, that they ſhould make them known to their Children; that the Generation to come might know them,

them, even the Children, which ſhould be Born, who ſhould ariſe and declare them to their Children, 2 *Tim.* 3. 14, 15. Continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them, and that from a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus, *Deut.* 6. 6, 7. Theſe words which I command thee this Day ſhall be in thine Heart, and thou ſhalt teach them diligently unto thy Children, *Pſal.* 34. 12. *Prov.* 4. 1, 2, 3, 4. *Pſal.* 44. 1, 2.

2. *Uſe the Rod* in *Love*, and *with diſcretion*, when no other means will make them mend, *Prov.* 13. 24. He that Spareth his Rod, hates his Son, but he that Loveth him, chaſteneth him betimes. And 19. 18. Chaſten thy Son while there is hope, and let not thy Soul ſpare for his crying. And 23. 13, 14. And 29. 15, 17. *Heb.* 12. 9, 10.

3. Beſtow *Breeding* and *Education* upon them, at School, and otherwiſe, if you are able, that ſo they may be *fitted* for ſome *calling*, whereby to *ſerve their Generation*, being *uſeful* both to *Church* and *State*: Obſerve their *Genius*, *Nature*, *Temper*, *Talents*, *Diſpoſition*, and *Inclination*, Prov. 20. 11. Even a Child is known by his doings, what way he is inclined, whether to good or evil.

4. *Provide Temporals* for them, by all *Lawful* and *Honeſt ways*, without *wronging* your *own Conſciences* or *others*, Prov. 19. 14. Houſe and Riches are the Inheritance of Fathers, 2 *Cor.* 12. 14. The Children ought not to lay up for their Parents, but the Parents for their Children, 1 *Tim.* 5. 8. If any provide not for his own, ſpecially for thoſe of his own Houſe, he hath denyed the Faith, and is worſe than an Infidel.

5. As

5. As much as in you lieth, *tranſmit* a *Bleſſing* to your *Poſterity*, with *Temporals*, being *chiefly Sollicitous*, that they may become the *Children of God*, having true Grace wrought in their Souls, *Prov.* 8. 10, 11. Receive my Inſtruction, and not Silver, and Knowledge rather than choice Gold: For Wiſdom is better than Rubies, and all things that may be deſired, are not to be compared to it, *Pſal.* 37. 16.

6. Improve not your *parental Authority* with too much *rigour*, leſt they be driven to take *deſperate courſes*, Col. 3. 21. Fathers provoke not your Children to anger, leſt they be diſcouraged: When once they are of Age deal with their Conſciences, convincing them of the ſinfulneſs of their ways, mixing lenity and tenderneſs with your Authority, *Epheſ.* 6. 4. Bring them up in the Nurture and Admonition of the Lord. Charge them to ſerve the Lord God of your Fathers, 1 *Theſ.* 2. 11. *Gen.* 18. 19. I know *Abraham*, that he will command his Houſhold, and his Children after him, and they ſhall keep the way of the Lord, to do Juſtice and Judgment, *Deut.* 32. 46. Set your Hearts unto all the words which I teſtifie amongſt you this day, which ye ſhall command your Children to obſerve, to do all the words of this Law.

7. *Provide fit matches for them*, being *careſull* that they *Marry in the Lord*, Gen. 24. 2, 3, 4. *Abraham* ſaid to his Servant, thou ſhalt not take a Wife unto my Son, of the Daughters of the *Canaanites*, among whom I dwell, but thou ſhalt go to my Country and to my Kindred, and take a Wife unto my Son *Iſaac*.

8. Be much in *seeking the Lord* for them, that they may be abundantly Blessed with all Blessings Spiritual and Temporal: *Parents Prayers* may prove their *Childrens best Portion*, even a *Treasure laid up in Heaven* for them. *Children of many Prayers seldom miscarry*: Be affected towards your Children as *Paul* to the *Galatians*, Chap. 4. v. 19. My little Children, of whom I Travel in Birth again, until Christ be formed in you. *Job* sent and sanctified his Children, Chap. 1. v. 5. *i. e.* He sent up Prayers to God for them, he offered burnt offerings, according to the number of them all.

Duties of Children to Parents.

1. Give them all due Reverence and Respect, *Ep.* 6. 2. Honour thy Father and thy Mother which is the first Commandment with Promise, that it may be well with thee, and thou mayest live long on the Earth.

2. *Obey* their *counsels* and *commands*, Prov 23. 22. Harken unto thy Father that begat thee, and despise not thy Mother when she is Old And 30. 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, *Col* 3. 20. *Ephes.* 6. 1.

3. *Submit to their correction*, Heb. 12. 8. We have had Fathers of our Flesh which have corrected us, and we gave them reverence, *v.* 7. What Son is he whom the Father chasteneth not?

4. Trace the steps of your godly Parents, *Joh.* 8. 39. If ye were *Abraham*'s Children, ye would do the works of *Abraham*, 1 *Pet.* 3. 6. —Whose Daughters ye are, as long as ye do well, 2 *Tim.* 1. 5. When I remember the unfeigned Faith that is in thee, which dwelt first in thy Grandmother *Lois*,

Lois, and thy Mother *Eunice*, and I am perſwaded that in thee alſo, *Rom.* 4. 11, 12, 19, 20; 21. 22.

5. *Diſpoſe not of your ſelves in Marriage without their conſent*: Where *Parents conſent is wanting*, as one ſaith, *there God's bleſſing is away*; Yea, a Curſe comes often upon ſuch Matches. *Seth*'s Sons Marrying with *Cain*'s Daughters, without the conſent of their godly Parents, had a wretched Poſterity. *Juda*, Marrying a *Canaanite*, without his Father's advice, contrary to the principle of the pious Patriarchs, which was againſt the mixed Marriages of an *Iſraelite* with a *Canaanite*, had two ſuch Sons that God would not ſuffer them to live, but ſlew them himſelf, *Gen.* 38. 2, 3. and 26. 34. 34. with 27. 46. *Eſau* marrying after the ſame manner, his Wives were a grief of mind to his Father and Mother. *Rebecca* ſaid to *Iſaac*, I am weary of my life, becauſe of the Daughters of *Heth*; if *Jacob* take of them for a Wife, what good ſhall my life do me?

6. *If* Providence do ſo impoveriſh your Parents, that they have not a competence for a ſubſiſtence, you ought to provide for them, and ſupply their wants, 1 *Tim.* 5. 4. If any Widow have Children, or Nephews, let them learn firſt to ſhew Piety at home, and to requite the Parents, for that is good and acceptable before God, *v.* 16. If any Man or Woman that believeth have Widows, let them relieve them, and let not the Church be charged, that it may relieve them that are Widows indeed. *Joſeph* nouriſhed his Father, with all his houſhold and Brethren, *Gen.* 47. 12. *Ruth* gave of her gleanings to her Mother-in-law *Naami*, *ch.* 2. 18. *Matth.* 15. 5. Be not more unnatural than the Stork which feeds her aged Parents, carrying them on

her Shoulders into the Meadows, and bringing them back again.

Duties of *Maſters to Servants.*

1. Be *Chriſtianly affectionate* both to the *Souls* and *Bodies* of your *Servants*: *Catechiſe* and *Inſtruct* them in the *knowledge* of *God*: Exhort them to *ſerve God* with their *Souls* as well as *your ſelves* with their *Bodies*. *Allow them time* for *Reading the Scriptures*, and *Private Prayer*: See that they *Sanctifie* the *Sabbath*, in *hearing Sermons*, and in *other religious exerciſes*, craving an *account* how they have *profited*: Be not *too rigorous* in impoſing *hard labour* upon them, which they cannot perform: Do not *over-task* nor *over-work* them, like the *Egyptians* to the *Iſraelites*, *Exod.* 5. 7, 8. A righteous Man is merciful to his Beaſt, how much more to his Servant? If they fall Sick in your ſervice; be wanting in the uſe of *no means*, that may be for *their recovery*; not like the hardhearted *Amalekite*, that left his Servant in the Field, becauſe of Sickneſs, 2 *Sam.* 30. 13. but like the *Centurion*, who beſought Chriſt to cure his paralytick Servant, *Mat.* 8. 5, 6, 7.

2. Give unto your Servants that which is juſt and equal, knowing alſo that you have a Maſter in Heaven, *Col.* 4. 1. Let them have Food and Rayment, Meat, Drink, and Wages according to their deſerts, and your agreement with them, *Luke* 17. 8. Gird thy ſelf and ſerve me, till I have Eaten and Drunken, and afterwards thou ſhalt Eat and Drink, *Prov.* 31. 15. And 27. 27. *Mat.* 20. 8. The Lord of the Vineyard ſaith unto the Steward, call the Labourers, and give them their hire, beginning from the laſt unto the firſt. To *withold the Labourers*

Wages

Wages is *a crying ſin*, Deut. 24. 14. Thou ſhalt not oppreſs a hired Servant that is poor and needy; thou ſhalt give him his hire at his Day; neither ſhall the Sun go down upon it, leſt he cry againſt thee unto the Lord, and it be ſin unto thee. *Jam.* 5. 4. Behold the hire of the Labourers which have Reapt down your Fields, which is of you kept back by fraud, cryeth, and the cryes of them which have Reaped are entred into the ears of the Lord of Sabbaoths.

3. *Bear* with *many infirmities* and *ſmall faults* in *Servants*, not being *too curioſly ſollicitious* to *pry thereinto*. Eccl. 7. 21. 22. Take no heed to all words that are ſpoken, leſt thou hear thy Servant curſe thee; for often times alſo thine own Heart knoweth, that thou thy ſelf haſt curſed others.

4. Do the ſame things unto them; forbearing threatning, knowing, that your Maſter alſo is in Heaven; neither is there reſpect of Perſons with him, *Epheſ.* 6. 5. *Deal by them*, as you would have your *Heavenly Maſter* deal by you; and as you would have *Earthly Maſters* deal by you, if you were Servants: They are to *obey you in the Lord*, ſo *command* them *only in the Lord*, command them nothing *againſt their own conſciences*: You would have them ſerve you, not with *eye-ſervice*, but *ſincerly* and in *ſingleneſs of Heart*; ſo ſhew your ſelves *kind to them*, not *diſſemblingly*, or *fraudulently*; but *uprightly* and *conſcionably*. You would have them *leave nothing* of *your work undone*, ſo *leave nothing of* their *Wages unpaid*. Carry not your ſelves *Imperiouſly*, *Harſhly*, *Churliſhly*, nor *Nabal-like* to them; give them not *provoking* or *irritating Language*.

5. Walk *exemplarily* in all *Holineſs* and *Righteouſneſs* of *converſation*, before them, eſpecially in the *performance* of *Family-duties*: The eyes of Servants are much on their Maſters and Miſtreſſes, to mark what they ſay, and do, *Prov.* 29. 12. If a Ruler hearken to Lyes, all his Servants are wicked, *Pſ.* 101. 2, 3, 4. I will walk within mine Houſe with a perfect Heart; mine Eyes be upon the faithful of the Land, that they may dwell with me: He that walketh in a perfect way he ſhall ſerve me; he that worketh deceit, ſhall not dwell within my Houſe; he that telleth Lyes ſhall not tarry in my ſight. Let not wickedneſs dwell within your Tabernacles, that ſo God may make the Habitation of your Righteouſneſs proſperous, *Job* 8. 6. *Col.* 4. 12. Maſters continue in Prayer, and watch in the ſame with Thankſgiving.

Duties of Servants.

1. *Honour your Maſters*, 1 Tim. 6. 1. Let as many Servants as are under the Yoke, count their own Maſters worthy of all Honour, that the name of God and his Doctrine, be not Blaſphemed, 1 *Pet.* 2. 18.

2. Do in *all things* Lawful according to their *command*, Epheſ. 6. 5. And Col. 3. 22. Obey in all things your Maſters according to the Fleſh *Tit.* 2. 9.

3. Do their work *chearfully*, and *readily*, *at all times*, when *their eye is off*, as when *upon you*, and as remembring you are *ſtill under God's eye*, Col. 3. 22, 23, 24. Not with eye-ſervice, as Men-pleaſers, but in ſingleneſs of Heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto Men, knowing that of the Lord ye ſhall receive the reward of the Inheritance; for ye ſerve

the Lord Chriſt, *Epheſ.* 6. 5, 6, 7, 8. Doing the Will of God from the Heart, with good will doing ſervice as to the Lord, and not to Men, knowing that whatſoever good thing any Man doth, the ſame ſhall he receive of the Lord whether he be bound or free.

4. *Diſcloſe not their ſecrets*, neither *diſcourſe* of things out *of the Family* to *their prejudice*: Servants muſt not be *as ſpies* in the *Houſe*, nor *Tale-tellers* out of it, for ſuch are worſe than Thieves.

5. Be *diligent* in the *quick diſpatch* of their *buſſineſs*, and *ſpeedy execution* of their *commands*, Gen. 24. 31. *Abraham*'s Servant vvould not eat till he had told his errand; and as ſoon as he had done, he ſayes thus, *v.* 54. Send me away that I may go to my Maſter,

6. Do for them *as for your ſelves*; nay *prefer their buſineſs before your own.* Gen. 30. 30. The Lord, ſaith *Jacob* to *Laban*, hath Bleſſed thee ſince my coming to thee, and now when ſhall I provide for mine own Houſe alſo? See *Gen.* 37. 38. Do not *Purloin*, *Steal*, or *Waſt their Goods* by *riotous Eating*, *Drinking*, or any *unneceſſary expences*; you muſt not wittingly or willingly *couſen* them of a Farthing. *Tit.* 2. 10. Not purlonging, but ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things. *Mat.* 25. 23.

7. When you are *Rebuked* or *Chid for your faults*, do not *return* any *proud* or *ſawcy replies*, but rather anſwer with ſilence, *Tit.* 2. 9. Not anſwering again, *Prov.* 15. 1. A ſoft Anſwer turneth away Wrath, but grievous words ſtir up Anger.

8. If Providence caſt you upon ſuch as are *harſh* and *untoward*, who both in words and deeds do miſuſe you, carry it meekly and patiently towards them, 1 *Pet.* 2. 18, 19. Servants be ſubject, not

only to the good and gentle, but alſo to the froward; for this is thankworthy: If a Man for conſcience towards God, endure grief, ſuffering wrongfully, for even hereunto were ye called.

9. If ye are Servants to ſuch as are *Godly*, ſhew them not the leſs, but rather, more reſpect upon that account, 1 *Tim.* 6. 2, 3, 4. They that have believing Maſters, let them not deſpiſe them, becauſe they are Brethren, but rather do them ſervice, becauſe they are Faithful, and Beloved, partakers of the benefit. Theſe things Teach and Exhort; if any Man Teach otherwiſe, and conſent not to wholſome words, even the words of our Lord Jeſus Chriſt, and the Doctrine which is according to Godlineſs, he is Proud, knowing nothing, but doating about queſtions, and ſtrifes, and words, whereof cometh envy.

Thus you have had ſome delineation of the Duties which you owe unto God, and others: The Concluſion of all ſhall commend ſome few things which concern every particular Chriſtian, in reference to the right ordering of his own Converſation.

1. Let *God* have the *firſt Fruits* of your *thoughts every Morning*; you will find it *profitable* and *advantageous* to your *Souls*, to *begin* and *end every day* with ſome *Godly meditations*: *As ſoon as you awake*, let this or ſome ſuch thought enter into your Heart, O what *mercy* is it, I am yet *out of Hell*, that the Lord has given me any comfortable refreſhment this laſt Night; my *awaking* thus *after Sleep*, and *riſing* after a *lying down*, may ſerve as an *Ebmleme* to put me in mind of the *Reſurrection* of the *Body*, after it hath ſlept the ſleep of Death in the Grave for ſome ſeaſon: O how *comfortable* to the *Eye* is the *Light of the Sun* after a *diſmal Darkneſs*, but how much *more comfortable*

would

would the *Light* of *God*'s *countenance* prove to my *dark* and *diſconſolate Heart*, ſhewing himſelf as a *reconciled God to me* in the *Blood of a Saviour*? What is the *end of God* in ſparing me this one day more? And what is the *work* carved out for this day? And how ſhall I *manage it*? When you are *putting off* or on *your Cloaths*, have theſe or the like thoughts, O that I could *caſt off the works of Darkneſs* and *put on* the *Armor of Light*! O that I might be *deveſted* of the *Old Man*, and *inveſted* with the *Righteouſneſs* of the *Lord Jeſus*! When you are *Waſhing your Hands*, ſend up this or ſome ſuch *Ejacluation* to Heaven, O that all my *ſinful pollutions* may be *done away* this *Morning*, by the *Blood* and *Spirit* of the *Lord Jeſus*.

2. Drive ſome *Trade with Heaven* oftner than once, every Day, by *Private Prayer*, Pſ. 55. 17. Evening, and Morning, and at Noon, will I pray, and cry aloud. Firſt, *Chuſe* the moſt *ſeaſonable times* for it, and what time is thus ſpent, account it *no hinderance*, but rather a *furtherance* to your other Buſineſs. Secondly, Shun *Formality* and *Phariſaicalneſs* in it. *Mat.* 6. begin. 3ly, Let the *whole Heart* be engaged in it, with all *poſſible ſeriouſneſs*, and *Spirituality*, without *Diſtracting*, *Carnal*, *Roving*, *Wandering*, and *Worldy thoughts*. 4ly, Conſider your *Soul-wants* before-hand, that you may know *what to ſay to God*, when you go to him. 5ly, Go in a moſt *humble ſelf-abaſing Senſe* of your own *vileneſs*, and *unworthineſs*, but with ſome *Holy confidence*, upon the account of *Divine precepts* and *promiſes*, *Chriſt's Death* and *Interceſſion*: Look upon *God in Chriſt* as a *Fountain* of *all ſupplies*. 6ly, Do not give over *wreſtling* till you can ſay that more or leſs your Soul has *found ſomething of God* in this duty. 7ly, Reſt not on the Duty

done, but study to *keep your Heart* from *Morning to Night* in a *praying temper*. Luke 18. begin. Thess. 5.

8. O for the Lord's sake let me engage you to *perseverance* in this so *Soul-concerning an exercise*. Eighthly, Take heed of *frequent intermissions* upon *pretence of Business*, *present indisposition*, or any other account whatsoever: He or She that will leave off Praying for one or two whole Days together, may come to do so for Months together. *I have known some professors* my self, that have *sadly smarted* under the *experience* of *laying aside Private Prayers*.

3. Be *diligent* in the *duties* of *some Lawful Calling*, Prov. 10. 4. The Hand of the diligent maketh Rich: Be *just* and *honest* in it: Make conscience of *following* it *close*, because of *God's command* to work Six Days. This you will experience to be an excellent *preservative* from many *evils*, and *inconveniencies*, which Idleness would expose you unto: An *Idle Person lies open* to all *temptations*, he is a *cushion* for the *Devil* to *sit down on*, and a Horse ready Sadled to Ride to Hell on.

4. Be *critical* in the *observation* of every *Days Sins*, for *exciting* an *assiduous renual* of *repentance* for the same, and of every *Days mercies*, not forgetting to give thanks unto God for them: Say thus towards the close of the Day, O that I might not *go to Bed* with *guilt* upon *my Conscience* this Night, whatever in me has been *offensive* to thy *Holy Majesty*, in *Thought*, *Word*, or *Action*; pardon for Christ's sake, the *carnality* of my *thoughts*: When first I a woke in the Morning, my *backwardness*, *formality* and *deadness* in *Private Prayer*, the *Earthliness*, *Vanity*, *Frothiness* and *Levity* of my *Spirit* all Day long. And so for mercies say thus, O Blessed be God for *Food* and *Rayment*, *Health*

Health and *Strength*, and *Liberty* and *Relations*, *Protection* and *Preſervation*: O Bleſſed be God, that I have been keept from the *actual commiſſion* of ſuch *ſins* as *many others* are *wallowing in*, and I *my ſelf might have been*, if not reſtrained by Grace.

5. Take heed of the *firſt riſing* and *beginning* of *every the leaſt ſin*. Keep a *continual ſtrict watch* over *your Hearts*; take *preſent notice* of what you *diſcover amiſs within*, check your ſelves for it; *dally* not with *any temptation without*, making ſome vigorous reſiſtance: That which may be *eaſily nipt* in the *Bud*, may *coſt you Thouſands* of *Prayers* and *Tears*, *afterwards*. *Cuſtom* in *ſin* is not *conquered* with a *wet Finger*. Have a *Holy jealouſie* of *your ſelves* as to *every ſin*, otherwiſe you know not what *height of impiety* you may come to, ere *you* be *aware*, Luke 21. 34. 1 Cor. 10. 12. 1 Pet. 4. 7. And 5. 8.

6. *Study mortification*, eſpecially of your *Beloved Sins* and *Luſts*; ſuch as your *Natural temper* or *education*, or *ſtrong temptations* with which you are continually haunted, or ſuch as your *Calling* moſt *prompts* you unto, that ſo you may *approve your Hearts unto God*, in ſomething *beyond* what is *attainable by* the *moſt refined Hypocrite*, Pſ. 18. 23. Keep under your Bodies, make no Proviſion for the Fleſh, to fulfill the Luſts thereof: *Deny your ſelves* of *carnal pleaſures*, rather than *ſuffer* an *interruption* of your *inward peace*, and *communion with God*: Reſt not *ſatisfied* with a *bare ceſſation* from the *external acts of ſin* for a ſeaſon, with the *ſilence* of a *ſecure Conſcience*, *ceaſing* to *trouble you*, with the *removal* of *temptation*, or the *exchange* of *one ſin* with *another*: But get the *unclean Spirit totally diſpoſſeſſed*; lay the *Ax* to the very

Root of the Tree, and *ſtrike* at the moſt *inward*, *cloſe*, *unmortified corruptions* of the *Heart*: Pray for the *ſin-mortifying Spirit of Jeſus Chriſt*, and draw virtue from him whereby you may be enabled to mortifie the deeds of the Body, *Rom.* 8. 13.

7. *Look well* to the *government* of *your affections*. Firſt, Never *deſire* things *ſublunary* but with *ſubmiſſion* to the *Will of God*; but let your *deſires* after *God* and *Chriſt*, *Grace* and *Glory*, *know no bounds* or *limits*, being *enlarged* to a *kind of infinitneſs*. Secondly, Lay not out your *Love* ſo *inordinatly* upon any *Creature*, *Perſon*, or *thing*, ſo as to *bereave* the *Lord of Glory* of *his due*: *Love Creatures* for *what of God* is in them, for what of God you may have from or by them, and ſo as *contentedly* to *part with them*, when Providence would have it ſo. Thirdly, Hate the *Perſons* of none in the *World*, but ſo as that you can cordially pity and pray for the vileſt. *Sin* is to be the only object of your *hatred* in whatſoever Subjects, your ſelves, or others. Fourthly, Moderate your *joy* for outward *enjoyments* and alſo your *Sorrow* for outward *Croſſes*, and *Loſſes*; all exceſs in carnal *mirth*, and *melancholy* is *diſcommendble*, 1 Cor. 7. 29. Phil. 4. 4. Fifthly, Give not way to *ſervile fear*, where there is no cauſe of *fear*, neither be too Fooliſhly bold, or venturous, when there is juſt cauſe of *fear*. Sixthly, be Angry at nothing but *ſin*, and *ſin* not in being Angry at *ſin*. *Eph.* 4. 26, 27. If at any time you are Angry, let not the Sun go down upon your wrath, leſt by that time you have ſlept a little upon it, it turn into *malice*. Labour to ſubdue your Paſſions ſo as that you can patiently bear with affronts and indignities without a Paſſionate retribution of like for like. Seventhly, Be never too hotly zealous in

pleading

pleading for your own Private Perſonal concerns; but be zealous in the cauſe of God, for his Glory and Honour, tempering your *Zeal* ſtill with *Knowledge*, anda Holy diſcretion. Eighthly, Let your hopes for Heaven be well bottomed; not the *Hypocrites* hope; and perſiſt in a patient waiting to the end, for what is wrapt up in the promiſe, and for what Faith has believed, ſo as never to be ſwallowed up in a diſtruſtful deſpair, *Pet.* 1. 13.

8. Be frequent in ſelf-examination, try the truth of your Graces by the Touch-ſtone of the Word, 2 *Cor.* 13. 15. *Lament.* 3. 40. *Pſ.* 119. 59. *Pſ.* 4. 4. Interrogate your ſelves ſometimes whether yet there be an effectual change wrought upon your Hearts; whether at this inſtant God is preſent with, or abſent from you; whether you are Dead and Lumpiſh, or Lively and Active in the preſent temper of your Spirits; whether you are going backward, or forward, there will be no time loſt in communing with your ſelves about Soul-concerns, for if upon ſearch you diſcover an advance and growth in Grace, it will occaſion praiſes and thankſgivings, if otherwiſe, humiliation and reformation.

9. In every Ordinance of Worſhip, mind the ſanctifying of God's Name, the furthering your Souls communion with God, and the increaſe of Grace in you.

1. Peruſe the Scriptures as a Love-Letter ſent from Heaven, wherein you may Read as in Letters of Gold, engraven with the point of Diamond, the eternal purpoſe and counſel of God, concerning your Salvation: Be of *David's* mind, *Pſ.* 19. 10. The Judgments of the Lord are true and righteous altogether; more to be deſired than Gold, yea than much fine Gold; Sweeter alſo than Honey and the Honey Comb. Always with Reading joyn Prayer and Meditation: Obſerve ſome order and method: Be conſtant in it; uſing

it as your Souls daily Food, 1 *Pet.* 2. 2. Let them that are able and can ſpare time, Read the Bible with ſome helps for better underſtanding the literal ſenſe thereof: I humbly commend *Jackſon*'s *Annot.* from *Geneſ.* to *Iſa.* and the *Dutch Annot.* from *Iſa.* to the end: To them that would Read Practical Obſervations, *Piſcator*, and the *Scotiſh Divines*, ſo far as they have gone in commenting thus on the Scriptures.

2. Where the *Word* is *Preached*, in the Name of Chriſt, as an *Ordinance of God*, by ſuch as are *Authorized from Heaven, make conſcience of hearing it*, not as it is the Word of Man, but as it is the Word of God, which effectually worketh in them that believe, 1 *Theſ.* 2. 13.

3. When you have occaſion to *ſit down* at *the Lord*'s *Table* as a *fellow-communicant* with the *invited gueſts* of the King of Glory, Come, Firſt, *ſelf-examination being previous*, according to the command of Chriſt, 1 *Cor.* 11. 28. Secondly, With a more than ordinary *edge* upon your *Appetite*. 3ly, With *Knowledge* and *Faith*, to *diſcern the Lord*'s *Body*. 4ly, With ſuch a *penitential frame of Heart*, that you cannot tell how to *look upon him* whom you have *pierced, with dry Eyes*. 5ly, Let *Sacrament ſeaſons* be *ſolemn renuals of your Covenant with God*, coming under a *ſacred Oath*, that you will with *full purpoſe of Heart cleave unto him, and his ways all your Days*. 6ly, Study to *anſwer* the *ends of Chriſt* in *this inſtitution*, in *experiencing* it to be a *Soul-ſanctifying Love-feaſt*, in reſpect of the ſweet *communion* you have *with himſelf* therein, and with thoſe that are *viſible Members of his Body myſtical*. 7ly, What *Kiſſes of Chriſt's Mouth* and *Embraces* of *Boſom-Love* are there *communicated*, be *chary of them*; *walk worthy* of *the Lord*

Lord unto *all well-pleaſing*, not *turning Grace* into *wantonneſs*.

4. Let the *Lord*'s *Day be your delight*. Firſt, Set it apart *wholly* for the *ſervice of God*, in *works of Piety and Charity*, Iſa. 58. 13, 14. Let it be a *Holy Day* indeed to you, on which you are not to *think your own thoughts*, *ſpeak your own words*, nor *do your own works*, or uſe recreations at other times Lawful. Secondly, Obſerve it as a time of *Triumphant Joy* and *Thankfulneſs* for the *Glorious work* of *our Redemption by Chriſt*. Thirdly, As a *ſignificative memorial* of your *celebrating* an *eternal ſabbatiſm in the Heavens*.

10. Learn *contentation* with *every condition*, *ſtudying* the *duties* that are *proper* both for a *proſperous* and an *afflicted ſtate*, ſo as to be found in the practice thereof.

Duties of a proſperous State.

1. When you are *high in Eſtate* be *humble* in *Mind*, having low thoughts of your ſelves, as being leſs than the leaſt of all God's mercies, *Gen.* 32. 10. Secondly, In *fulneſs deny not God*, ſaying, Who is the Lord? *Prov.* 30. 9. Thirdly, *Acknowledge him* with *Thankfulneſs*, as the *Author* of all your *Enjoyments*. 4ly, *Teſtifie* your *Thankfulneſs* in *Honouring him* with *your ſubſtance*, and with the *firſt fruits* of *your increaſe*, Prov. 3. 9. Fifthly, *Deſpiſe not the poor*, neither *ſhut your Bowels againſt them*. Sixthly, Take not *encouragement* to *ſin the more* againſt God, becauſe *his Grace abounds* towards you; but *fear him becauſe of his goodneſs*, Hoſ. 3. 5. Seventhly, *Read*, *Pray*, *Hear*, *Meditate*, *watch over your Hearts*, *maintain a conſtant communion with God* in *Holy walkings*, and *perform all Holy duties as much then as ever*. Eighthly, When you are at *the highth* and *top* of *proſperity*, *expect* and *prepare*

pare for a *change every Day*, that it may never *ſurprize* you *unawares*, but that with *Job* you may ſay, there's no evil come upon me, but what I feared. 9ly, Be ſo far from *Glutting* and *Surfeiting* your *ſelves* with *Creature-comforts* and *Enjoyments*, *terminating* your *ſatisfaction* and *content wholly therein*, that you ſhall rather *thereby be made* to *long* for *Heavens Glory the more*, ſaying often thus within your ſelves, If a *little Water* that comes from the *Ciſtern now* be *ſo ſweet* and *refreſhing*, O what will a *full draught* of the *Water of Life*, Drunk at the *Fountain* and *Well-Head* be, to *all eternity!* If there be ſo much *comfort* in *Creatures*, O what is in the *Creator* himſelf when he ſhall be *all in all to us*, and *in Chriſt*, when we *ſhall ſee him, and be as he is!* Come Lord Jeſus, even ſo come quickly.

Duties of an afflicted State.

1. *Eye* the *Hand of God* in all *croſs occurrences*, as *conſidering there's no evil in the City*, but *what is of him*, Amos 3. 6. Secondly, Conſider what *in your ſelves* may be the cauſe of the croſſes, ſearch, till you find out the *plague* of *your own Hearts*. Thirdly, Be *humbled* for whatever has *provoked* the *Lord* to *deal thus* by you, and *turn unto him* that *ſmites you* with a *hearty* and *thorough Reformation*. 4ly, Is any Man afflicted? let him pray. *Jam.* 5. 13. If ever there was a time for you to pour out your Souls into the Boſom of God, Its when his chaſtening Hand is upon you, *Iſa.* 26. 16. *Hoſ.* 5. 15. Fifthly, Harbour not any thoughts of *repining* at *God's good pleaſure*, but bear his indignation patiently. 6ly, Be *Thankful* not only for *former mercies*, but alſo for the *preſent temperature* and *mixture* of *mercy* with *juſtice*, Lam. 3. 22. Say with *Job*, the Lord gives, the Lord takes, Bleſſed be the Name

Name of the Lord for ever, *Job.* 1. 21. Seventhly, Act Faith upon *particular promiſes* made to an *afflicted condition*, ſaying with *Job*, Job 13. 15. Tho' thou kill me I will truſt in thee. 8ly, *Sympathize with others in a ſuffering condition*, Rom. 12. 15. Ninthly, Study more to *get good* to *your Souls* by *ſufferings*, than ſimply to be *rid of them*, that you may come forth as *Gold refined ſeven times*, Zech. 13. 9. In one word, ſtudy exactneſs in this Divine Art of Knowledge, how to uſe *mercies aright* when you have them, that you may *never ſin them away* any more, and how to *want them*, when *Providence deprives* you of *them*; that you may *Pray*, *Repent*, and *Believe them back again*. Eleventhly, *Live* the *Life of Faith* at *all times*, and in *all conditions*, the Doctrine whereof teacheth us,

1. Whatever *God in his Word commands* you *to do*, and whatever *by his Providence he calls* you to *ſuffer*, *that do*, and *ſuffer*, without any further *diſpute* about *ſelf-damnifying events*, that may follow thereupon. Secondly, Let the *ſenſe* of *ſelf-inſufficiency* put you upon *fetching ſupplies every moment from Chriſt*, for *enabling* you both to *do* and *ſuffer*. Thirdly, Whatever Senſe and Reaſon may ſuggeſt to the contrary; *Believe* that to be *beſt for you* and *others of the Lord's people*, which the *infinitly wiſe God carveth out for you and them*: His *way of ordering* things, *his time and what elſe is his*, is beſt; its beſt for me to be *Sick* now, *Poor* now, *Perſecuted* now. Fourthly, Uſe no *unlawful means* for your *deliverance*, how low ſowever you are brought; but wait upon God ſtill, *Pſ.* 37. 34. and 27. 14. believing that he both *can*, and *will* work it for you, *when*, and *by what means* ſeems good to himſelf. Fifthly, Whatever *promiſes God* has made to *Perſons* in your *condi-*

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dition, you may be *as ſure* of the *accompliſhment* thereof, as if the thing were *already done*: If you are ſuch as *ſeek God in his Ordinances*, and he has promiſed his *preſence* there, go with an *expectation*: If you are ſuch as *walk uprightly*, and he has *promiſed Grace and Glory* to you, *Pſ.* 8, 4, to the end. You may reſt fully aſſured, that he will not be worſe than his word, Men nor Devils ſhall not be able to deprive you of the *promiſed* and *purchaſed* Inheritance. And ſo long as you are aſſured of *God's preſence here*, and *Heaven's Glory hereafter*, you need not much value what you ſuffer in this World: This is the proper work of Faith, to *ſupport* the *Spirits* of *drooping Saints*, Pſ. 27. 13. againſt all *imaginable diſcouragements*. O acquaint your ſelves herewith, and you are fit for any thing that can befall you.

Laſtly, Learn what it is to *Dye-Daily* that ſo the *work* may be *facilitated* and made *eaſy* to you *before-hand*: Have *frequent meditations* of *mortality*, in *Health* as well as in *Sickneſs*: *Live every Day* as if it were to be your laſt. *Clear all accounts* with *your Judge*, be *ſure* that your *ſins* are *pardoned*, your *Perſons juſtified*, your *Natures ſanctified*, your *Hearts renewed*, that your *converſation* be *according to the Goſpel*; and as to your *preſent temper* that you be *Spiritually* and *Heavenly minded*, ready to *welcome the Lord* if he ſhould come at this very inſtant, if the *King of terrours* were *at the Door*. Let *your Houſe* be *ſet in order*, that you may have nothing to do but to *Dye*, *reſigning up your Spirits* into the *Hands* of your *Heavenly Father*, that at your *laſt Hour* you may ſay with *Hezekiah*, Iſa. 38. 3. Remember now, O Lord, how I have walked before thee in truth, and with a perfect Heart, and have done that which is good in thy ſight. And with *Paul*, 2 Tim. 4. 7, 8. I have Fought a good Fight, I have finiſhed my courſe, I have kept the Faith, hence forth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that Day; and not to me only, but unto all them alſo that love his appearing.

FINIS.